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ABSTRACT

The six legends told here, in Tlingit on the left page and in English on the right page, are told by Elizabeth Nyman, a Tlingit elder of the Taku River clan. The narratives represent a portion of the clan's oral history. Introductory sections provide some historical background concerning the clan, the story teller, and the traditions with which the stories are associated. The texts include: "The Battle of the Giants"; "The History of the Taku Yanyedi"; "The Story of Glacier-Bidding Bay"; "Elizabeth Nyman Tells Her Life Story"; "The First Wedded Year"; and "Tl'anaxidakhw." Photographs and maps provide illustration. Indexes to personal names and place names are also included. (MSE)

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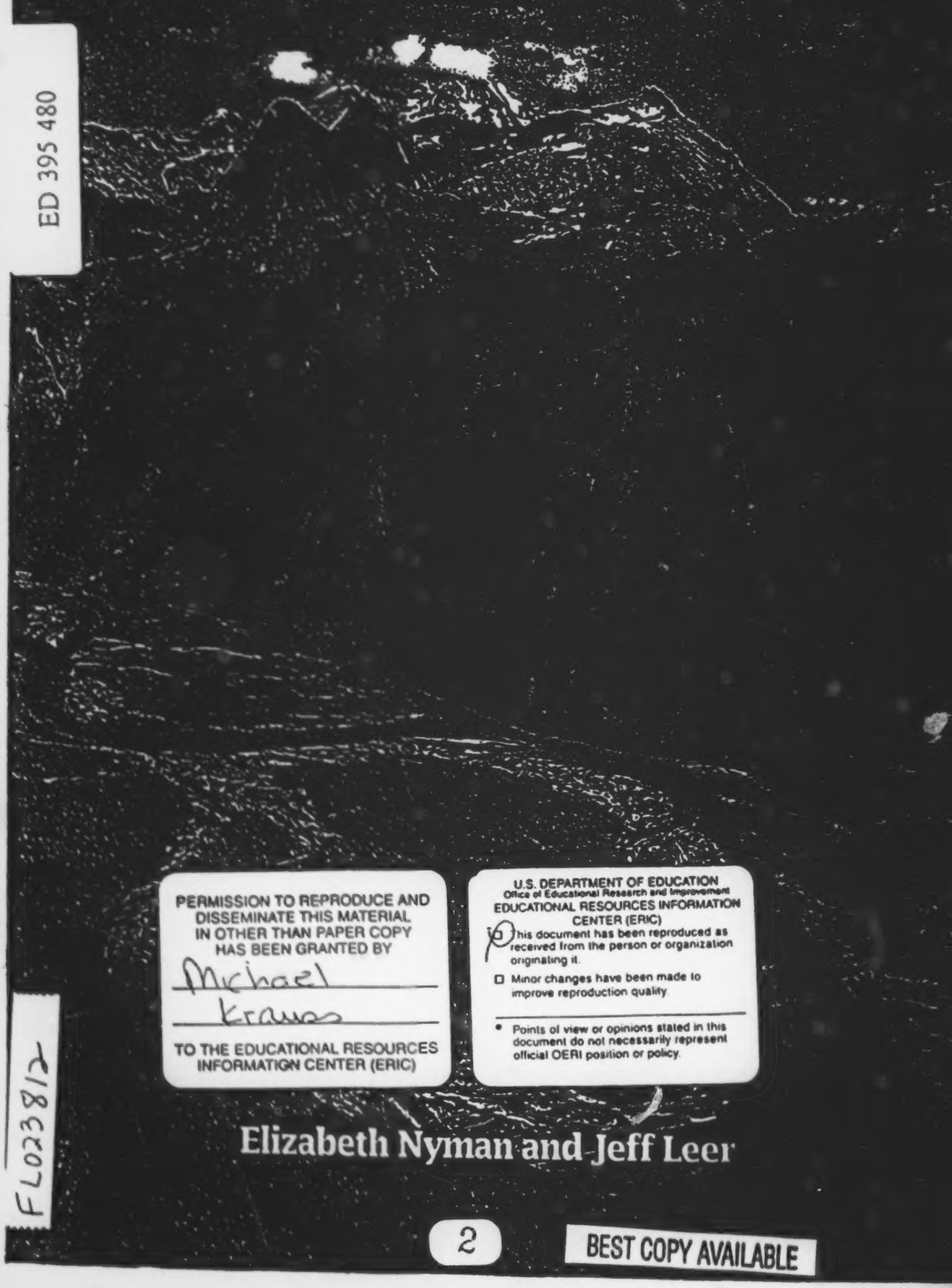

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Elizabeth Nyman and Jeff Leer

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THE LEGACY OF A TAKU RIVER TLINGIT CLAN

Elizabeth Nyman
and
Jeff Leer

Yukon Native Language Centre
and
Alaska Native Language Center
1993

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FOREWORD

by Robert Bringhurst

Sèdayà of the *Yanyèdí* — known to her English-speaking friends and admirers as Mrs. Elizabeth Nyman — is a Tlingit-speaking elder of the Taku River country, an ancient region now superficially divided among Alaska, British Columbia, and Yukon. She has lived a long and informative life, not untouched by the outside world, yet much more closely attuned to the cultural memory and traditions of her people than to the wars, riots, elephantine engineering feats, and other interruptions often thought to be the substance of news and history. By living such a life, she has made herself a bearer of real news. She has also become the bearer of a nourishing, sustainable, profound, and very softly spoken vision of what really constitutes history. In this vision, human and natural history, though different, are inseparable, like arteries and veins. Her forebears have held this view for centuries, and there was a time when the peoples of Europe understood it too. Now it is something all of us stand to relearn.

Mrs. Nyman is an extraordinary storyteller, one whose stories are woven closely into the fabric of her own life and whose life is woven closely into the fabric of her land. One of the first things we will hear her say is:

A yíkh ûsh kè iyawduwaxhâ wé T'àkhú
kha yâ ldakát át x'úx' kàdé yà kakghishaxît.
If only you were taken by boat along the Taku River,
you could write the whole story down in a book.

The story she had in mind is, of course, not a city-dweller's breathless account of a quick trip into the wilderness. Nor is it a frontiersman's tale of personal adventure. It is a story the river knows before we get there, written and rewritten on its banks by the footsteps, voices, and visions of the ancestors who traveled it long before we were born. What the river knows is *wâ sáyú ikawdayâyi* 'what happened to you in your past.' And if you travel the river with someone like Mrs. Nyman, who knows how to read what is written there, you can hear that story and *become* that story. The river is *wé àxh i shagûn khuwdzitìyi yé* 'the place where your history came into being.' This river, this watershed, this valley, with its landforms and its animals, knows who you are, and if you permit it to do so, it will tell you.

Mrs. Nyman's amanuensis and translator, Jeff Leer, has done what she invited him to do. He has followed the river as she reads it. This, therefore, is the Taku River's book as well as Mrs. Nyman's and Jeff Leer's. As readers of this book, we can overhear all three — the invisible mind of the river, *Sèdayà's* voice, and Leer's attentive listening, which brings that voice to the reader's attention in the way a visual image is brought into focus by a lens.

As a mother and grandmother, Mrs. Nyman is a bearer of the genetic traditions of her people. As a storyteller and teacher, she is a bearer of their extra-genetic heredity as well, which is to say their culture. Culture is precisely that: extra-genetic heredity. It is to the mind what parenthood and childhood are to the body. It is all the parts of ourselves that we carry externally — on our backs and in our hands and in our minds — instead of in our genes. That is why it is given to things like rivers for safekeeping. But history reminds us that it isn't safe, even with the river, unless it is continuously listened for, reread, rehearsed, retold.

Often we say, "I know that story. I've heard it before." But stories, like people, are highly individual. They live and grow and change. Every telling, by every storyteller, is different. Every *hearing* is different too. Each performance of each story bears its payload of revelation, which one listener may catch square in the chest while another merely watches it go by or receives a glancing blow.

It was once the custom among anthropologists to ascribe most Native American stories to anonymous, tribal authorship. The story of

Wealth Woman, for instance, was said to exist in a Tlingit version (the story of *Tl'anaxîdákhw*), a Haida version (the story of *Sgiiljaad*), a Tsimshian version (the story of *Hak'wilo'ox*), and so on. In reality, these names belong to different though related characters, and there is not one story here, nor one story per language; there are many. Every thoughtful version is separate and distinct, even if it agrees with other versions on the sequence of events. John's Gospel is not the same as Luke's, and Fauré's *Requiem* is not the same as Mozart's. In the same way, Mrs. Nyman's story of *Tl'anaxîdákhw* is recognizably hers, and she is its author. Others will tell it differently, and she herself will vary the telling from time to time. It has not been the custom in Mrs. Nyman's tradition, as it was in the world of Bach and Beethoven, for artists to call attention to their skills by making a series of deliberate variations on a theme, but skillful and deliberate variations on familiar stories constantly occur. Attempting to fold them all down into one canonical version or archetype would be as senseless as trying to reduce Bach's *Goldberg Variations* to a single incarnation of the theme.

This book weaves back and forth between the personal and the eternal, the seen and the unseen, autobiography and myth. In doing so, it maps the interrelationships between these two domains. And it does so with remarkable understatement, economy, and grace. It is therefore what is known in the white world as a work of literature, a book that has a beauty and value reaching beyond cultural boundaries, a book with a life of its own. But it is rooted in a world too intelligent, adaptable and practical to accept the idea of "scripture" in the fundamentalist sense of a text immune to change.

In the hothouse of contemporary journalism and gossip, all sorts of strange and parasitic stories can survive, and these stories have given the word *myth* a bad name. Out of doors, in the real world — the world of the Taku River as Mrs. Nyman has known it, for example — few stories survive for long unless they are of use to those who hear them. In such a world, myths tend to be persistent truths and not persistent lies. But they are not fixed truths; they are truths that, like the earth itself, are evolving and alive.

The stories in this book have a central image: the orphan (*kuhànkî* in Tlingit) who succeeds, the survivor who makes good despite the odds. Mrs. Nyman herself embodies this tradition, and the oral literatures of the Tlingit and their traditions on the Northwest Coast of North America are rich with stories built around this theme. I think there are useful lessons here for all of us. Whatever nation we come from and whatever language we speak — Tlingit, English, Yiddish, Russian, Serbo-Croatian, Vietnamese — all of us now are living the orphan's story to some degree. Our cultural boats are sinking and our cultural houses crumbling in the tidal waves and earthquakes we have caused.

Stories are orphaned as easily as people in such a world. But stories seek people out because they need people to tell them. And people need stories to tell, as truly as they need shoes, knives and fire. We need them because stories are maps of the world; they are concentrated summaries of reality. People who have no stories to tell, like stories that have no people to tell them, don't survive.

The speaker of these stories is not an orphan in the more abrupt and distinctively modern sense of the word. She was not abandoned anonymously on the courthouse steps or tossed into the crowd from a moving train en route to Auschwitz by a mother at the peak of desperation. *Sèdayà* — daughter of *Kudagân* and *Nêxh'w*, granddaughter of *S'igaxhshâk'w* and *Xh'agûk'*, great-granddaughter of *Khinxh.ashì* and *Yàwtl'êłi*, great-great-granddaughter of *Łkhùxhì* — knows perfectly well who she is. She is *Yanyèdishâ*, a woman of her mother's clan, *Yanyèdí* of the Wolf side; and she is *Khàch.ádi yádi*, a child, as the Tlingit say, of her father's clan, *Khàch.ádi yádi* of the Raven side. She is not a person without a place in the social order, but a person whose closest links with that order were cut while she was still a newborn child. Her survival, therefore, required more than ordinary generosity, which created a kind of indebtedness. In the wealth-and-status-conscious world of the Tlingit, social indebtedness may be expunged through an expensive potlatch, but if it is not, it is paid for through a reduction in social standing. An uncle suggested a quick solution to the problem, namely that *Sèdayà* be abandoned — *du tlâ tayìxh xh'anaxhdutì*, left to nurse at her dead mother's breast. One of her grandmothers (a maternal great aunt, in the English-speaking scheme of things) rejected this suggestion and adopted her instead. This aunt bore the same name as *Sèdayà's* great-great-grandmother, *Lkhùxhì*.

Mrs. Nyman tells this powerful story with dignity, simplicity and skill. When she then shifts back to the world of myth and tells the story of *Tl'anaxîdákhw* and *Nats'áł*, that power is still present in her voice. There is no pretending that the myth world is remote from and irrelevant to the world of daily life when we hear the orphaned mythteller say,

À áwé
shawatshàn áwé yú.á wé du dachxhánk' /asihân,
ch'u tle ch'u yê kwsagênk'idáxh.
Du tlâ wùnà kha du îsh.
Now
an old woman had adopted her granddaughter
when she was small.
Her mother and father died.

In Mrs. Nyman's world, miracles do happen. Myth and reality touch, and each informs the other. This is to say that in her life and in her stories, not only the Tlingit language but also Tlingit culture is alive. It has not yet been uprooted and transfixed like the exhibits in museums. This book, now, can be read in either way — as part of a living culture in which books and people speak to one another, or as one more fixed exhibit in the literary museum. People with only one book are always in danger of taking it too literally. People with too many books occasionally forget that books are like other cultural treasures. Like headdresses, robes and masks — the prized possessions known in Tlingit as *at.ûw* — books have to be danced with, lived with, used, or else their power seeps away.

Mrs. Nyman does not, of course, write her stories; she speaks them over a complex choreography of traditional Tlingit hand gestures, missing from the printed page. It was her decision that Jeff Leer's transcriptions of her stories should be published as a book, and the result is a great gift, a potlatch to which everyone who can read either Tlingit or English is invited. We should nevertheless remember that in trading oral literature for a written one, something is lost as well as gained.

Twice in the course of the story *Tl'anaxídákhw* and *Nats'áł*, Mrs. Nyman claims to have left something out. Yet when I analyze the structure of this story, every motif, every theme, seems perfectly in place. The story is as solidly and cunningly constructed as any of Hayden's quartets. I have to conclude that like many skilled actors and musicians — and unlike most writers — Mrs. Nyman knows how to turn a lapse of memory to full creative use.

Most of us addicted to the written word are prone to exaggerate its importance. The novelist Hermann Hesse, for example, entranced by his own craft, once claimed that "without words, without writing and books, there is no history, there is no concept of humanity." Hesse, a Christian missionary's son, did later learn to hear some of the Buddha's wordless sermons. I hope that he also, at least once in his life, met someone like Mrs. Nyman, who has lived without writing and books, yet who embodies and projects a sense of history and a concept of humanity that would put most writers — even perhaps most missionaries — to shame.

Those who first brought writing to the Tlingit country were missionaries as well. Many of them, forgetting Christ's example, insisted that written culture is in every way superior to a culture based on memory, voice, and community. Even those who did take an interest in Tlingit oral literature failed to see it for what it was. Ivan Veniaminov, a Russian Orthodox bishop who was in Southeast Alaska in the 1830s, was probably the first who tried to summarize some of the stories he was told. Other summaries of Tlingit stories were published by the German geographer Aurel Krause, who came to the Chilkat country in the early 1880s, and the Russian priest Anatoli Kamenski, who worked at Sitka in the latter 1890s. It is startling, in retrospect, to see how much respect the Tlingit showed their visitors, and how much they were willing to learn from them, and how little their visitors were willing to learn in return.

The first stories actually transcribed and published in the Tlingit language were told to the American anthropologist John Swanton in 1904. The speakers were *Dèkinàk'w* of the *Khùk-hittàn*, from Sitka; *Kh'adastìn* of the *Kwâshk'i Khwân*, from Yakutat; and *Khàdashàn* of the *Khàsxh'agwèdí*, from Wrangell. (Swanton published their stories in his *Tlingit Myths and Texts* in 1909.) Unlike earlier visitors, Swanton knew what oral literature was, and he knew how complex and sophisticated the structure and usage of Native American languages tends to be. But Swanton had little time among the Tlingit, and most of the stories he recorded, unfortunately, are also merely summaries, written directly in English. *Khadashàn's* mother (Swanton mysteriously failed to record her name) told him many stories of great interest, but he summarized them all and transcribed none.

The best prose summaries of Tlingit oral narratives are, not surprisingly, those written by a Tlingit, *Stùwukhâ*, of the *Kàgwàntàn* clan from Klukwan. He was the first Tlingit writer, so far as I know. Most of his writing was done in the Tlingit country, but he wrote only in English under his English name, Louis Shotridge. He published often in the 1910s and '20s in the quarterly journal of the University of Pennsylvania Museum.

The real work of transcribing and translating Tlingit oral literature did not get under way until the 1960s. Three important collections have already been published. They are the two large anthologies edited and translated by Nora and Richard Dauenhauer — *Haa Shuká, Our Ancestors: Tlingit Oral Narratives* (1987) and *Haa Tuwunáagu Yís, For Healing Our Spirit: Tlingit Oratory* (1990) — along with Frank and Emma Williams' *Tongass Texts* (1978), edited and translated by Jeff Leer. The present work is a significant addition to this legacy in several ways. To begin with, this is the first book-length work in Tlingit by a single author. The whole book speaks with one voice, and its parts compose a whole.

It is important that the book has a single *listener* as well. Jeff Leer is a professional linguist, expert in the secret life of glottalized consonants and agglutinative verbs. He is also at home in Mrs. Nyman's land and language; he has spoken Tlingit since he was in his teens. For the rest of us, this has two important advantages. It means that his translations merit a high degree of trust, and it means there is more to translate in the first place. What a storyteller tells depends on who is listening, and how well. Leer's fluency in the language, together with his status as *Yanyèdí yádi* — an adopted child of Mrs. Nyman's clan — supports an extraordinary bond between storyteller and auditor, and the stories thrive.

In the last few decades, the work of documenting the aboriginal languages and oral literatures of northwestern North America has changed considerably in character. By and large, it has ceased to be the work of outsiders, and by and large it is now understood as what it always was — an active and creative collaboration between native speakers and linguists, storytellers and scholars. Under these conditions, the word "informant" — more appropriate to the police station than it is to the arts and sciences — is rarely heard. Pseudo-scientific sentences such as "The Tlingit believe that ..." are vanishing as well, at least from the speech of professionals. In place of this presumptuous jargon, there are actual human voices, openly fallible, thoughtful, and respectful as a rule. And the scholars, like the storytellers, now generally live in the land of which they speak and write. This change has been painfully slow and deliberate; even so, it is a miracle. It is worth remembering also what a miracle it is that Mrs. Nyman exists, that her language is still spoken, that these stories are still told.

PREFACE

by John Ritter

I am delighted that we are able to publish this first collection of Tlingit narratives by Mrs. Elizabeth Nyman of Atlin. This book is a truly impressive result of her long collaboration with our colleague Dr. Jeff Leer of the University of Alaska Fairbanks. Mrs. Nyman's family and friends, her fellow *Yanyèdí* Clan members and others in the Taku River First Nation have all waited patiently as the book has come together over the last several years. It is not only an important contribution to their history, but also Mrs. Nyman's own deeply moving and personal record of life in the Taku River region.

Mrs. Nyman and Jeff Leer did their first brief work together in July, 1979. At that time Leer was conducting a linguistic survey of Interior Tlingit in order to determine dialectal differences between the varieties of Tlingit spoken in the coastal Alaskan communities, with which he was already intimately acquainted, and those spoken in the interior of British Columbia (Atlin) and in southern Yukon (Carcross, Tagish, Teslin). He was fortunate to meet Mrs. Nyman on his first trip to Atlin, and together they recorded a number of Tlingit place names and personal names.

During this same period — the late 1970s and early '80s — the Yukon Native Language Project (YNLP) was beginning to document all the aboriginal languages of the Yukon, including Tlingit, and to develop and provide training for those individuals interested in learning to read, write, and teach the languages. Our first Tlingit literacy workshop, held in Teslin in 1979, marked the beginning of an effort that continues to this day to support and enhance the Interior Tlingit language. School-based language and culture programs were started in Teslin, Carcross, and Atlin in response to requests by students and parents for a greater degree of traditional Tlingit culture in the curriculum. Language teaching materials were developed and systematic efforts made to record the elders and tradition bearers. Tlingit language instructors participated in literacy and language teaching methodology classes offered by YNLP, which itself gradually expanded and by 1985 became the Yukon Native Language Centre, located since 1988 at the Ayamdigut Campus of Yukon College in Whitehorse.

Jeff Leer has taught Tlingit literacy classes offered by YNLC for the Yukon and B.C. instructors since 1984, maintaining a close association with Canadian Interior Tlingit communities, their language teachers, and important tradition bearers. The latter include Mrs. Elizabeth Nyman of Atlin; Mr. and Mrs. David Johnston, Mrs. Mabel Johnson, Mr. Watson Smarch, Mr. Frank Sidney, and Mr. Tom Smith of Teslin; and Mrs. Angela Sidney and Mrs. Lucy Wren of Carcross and Tagish. During Jeff's visits to the Yukon he would typically spend several days teaching Tlingit literacy with language teachers as a group, and then work individually and intensively with one or more of the elders to record materials they wished to share. Many of the early recordings with Mrs. Nyman were made at the Yukon Native Language Centre when it was still the YNLP and housed at Whitehorse Elementary School. On other occasions Jeff has traveled to Atlin, Teslin, and Carcross.

The collaboration between Jeff and Elizabeth, which began so briefly in 1979, was resumed in earnest in 1984 and has continued, as time and resources have permitted, to the present. Very early on, certainly by 1985, it was clear that Mrs. Nyman's narratives about Taku River and her experiences there were so interesting and so beautifully told that they deserved to be heard, read, and appreciated by others as well. Jeff Leer also shared our hope of assembling a book of Tlingit stories in bilingual format, and of advancing the documentation of Tlingit oral literature begun in the early 1900s by John Swanton and more recently by Nora and Richard Dauenhauer.

From the very beginning of her work leading to this book, Mrs. Nyman has had a clear and consistent idea of the kinds of stories and reminiscences she wishes to convey to others, especially to the younger members of the Taku River First Nation. Over the years, the materials recorded by her have grown in number and variety to include personal and mythological narratives such as those in this book, lists of place names and information on traditional land use, details of material and faunal culture, and genealogical information with abundant data on Tlingit personal names. Obviously not everything could be contained easily in one book, and it was Jeff and Elizabeth who selected materials to be included in the present volume. Proceeds from its sale in Canada will be used to support the publication, hopefully in the near future, of a second volume of her narratives and a separate study of place names of the Atlin-Taku River region.

It is easy to begin, difficult indeed to complete, the list of all the individuals who have assisted us in so many ways during the last several years as we have made our way to final publication of this book.

The Council for Yukon Indians has been especially supportive since the project was first conceived in the early 1980s. During a period of intense activity in the negotiation of land claims, extending over several years as this book was being assembled, CYI officials have given constant support and encouragement to the Yukon Native Language Centre, and have taken an active role in the negotiation of funds to support the documentation and oral literature and local history. Special thanks are due to Mrs. Judy Gingell (Chairperson), Mr. Albert James (Vice-Chair), and Ms. Cheryl McLean (Director of Programs) for their belief in the inherent value of our work and for their unfailing commitment to aboriginal language issues.

Our colleagues at the Yukon Native Language Centre and the Alaska Native Language Center have assisted in many ways. Mrs. Anne Cullen of YNLC handled most of the logistic and travel arrangements and proofread earlier versions of the manuscript. In 1992 Mr. Tom Alton, ANLC Editor, assumed responsibility for the final production and has worked assiduously to assemble the maps, charts, and final texts so that the book could go to press in the spring of 1993.

Dr. Michael Krauss, Director of ANLC, concurred with our suggestion that the book be jointly published by ANLC and YNLC and has provided useful advice at various points along the way.

Robert Bringhurst, a Canadian poet, critic, and book designer who has assisted in the development of other Yukon and northern publications, gave us substantial help in several phases of this project, providing a review of the initial selection of texts and making many useful suggestions for the book's format. He has also graciously provided a Foreword.

Others assisting us in the long journey to publication include Mr. W.O. Ferguson (Yukon Department of Education); Dr. Julie Cruikshank (UBC); Ms. Ingrid Johnson (formerly with the Social Programs Department at the Council for Yukon Indians); Mr. Myron Balagno and staff at MBA (Vancouver, B.C.); Mr. Scott McIntyre (Vancouver, B.C.); Ms. Karen Farrell, the Fairbanks artist who drew the three sets of maps that go with these texts; and especially Mr. Wayne Towriss, our Yukon photographer whose color slides are reproduced in this book.

Members of Mrs. Nyman's family have assisted us over the years with personal and logistic arrangements of every imaginable kind. Her daughter, Mrs. Mary Anderson, gave generously of her time to make sure that Elizabeth could travel to Whitehorse on numerous occasions to work with Jeff in the quiet comfort of her home. Mary also participated actively in the final check of Jeff's translations and with the photo identifications. Mrs. Nyman's son, Jack Williams of Atlin, assisted with some of the place name identifications and translations. Her grandson, Mr. Sandy Anderson, a faculty member at Yukon College, Whitehorse, read the completed manuscript and provided useful comment. Our deepest thanks we extend to these and other members of Mrs. Nyman's family.

Jeff Leer has worked tirelessly with Mrs. Nyman for many years now, principally in Whitehorse and Atlin. The texts themselves were transcribed and edited primarily in Chicago while he was doing graduate work, and also at his home academic base, the Alaska Native

Language Center in Fairbanks. To the making of this book he has brought an exceptional technical understanding of Tlingit gained from thirty years of study and reflection, as well as a deep commitment to making these narratives available in English so that they can be shared and appreciated by the widest possible audience.

But our greatest debt is of course to Elizabeth Nyman, whose love of the Taku River and its people has been the inspiration for this book, whose language and art we admire, and whose patience and good humor we gratefully acknowledge. *Gunałchîsh, Sèdayà.*

Yukon Native Language Centre
Whitehorse, Yukon
April, 1993

INTRODUCTION

by Jeff Leer

The author and title

Elizabeth Nyman was born on April 12, 1915. Shortly thereafter she was given her birth names, *Sèdayà* and *Nèsdêw-Tlâ*, both of which she inherited from the mother of Taku Jim. Her firstborn son Jack Williams was given the names *Jigê* and *Xûts*, both of which had belonged to Taku Jack, the former clan leader of the Taku River *Yanyèdí*, and long before him, to the first *Jigê*, who dissolved the great glacier that had separated the coastal people from the interior people (see the second text in this book). Soon after Jack Williams was born, Elizabeth took the baby to an old man named *Gêy*, who lived in Juneau and had asked to see him. In commemoration of this event, *Gêy* gave Elizabeth the name *Gágiwduł.àt*, which is a shortened version of the sentence *"gági wdudli.àt"* meaning 'they were brought forth.' As Elizabeth recalls it, *Gêy* said, *"Ha dê dàk áyá at shundayíkh. Axh îk' Jigê du ádi áwé dàk wududli.át. A kàxh áwé kkhwasâ: Gágiwduł.àt á."* This translates, 'Now [*Jigê*, Taku Jim] is bringing out the possessions [he had when he was alive] to be distributed. My brother *Jigê*'s things have been brought out. I will give [*Sèdayà*] a name in honor of this: *Gágiwduł.àt*.' She explains that after the old *Jigê*'s death, his possessions were brought out in armloads so that they formed a great pile from which his clansmen — his nephews, brothers, and grandsons — could claim what they wanted. This was both literally and figuratively a passing on of the heritage of the Yanyèdí clan to the new generation. *Gêy* used this event as a metaphor to express his feelings about the birth of the new *Jigê*. He had been "brought forth" to reconfirm the legacy of the old *Jigê*, who had in turn inherited his name and legacy from the *Jigê* before him, and so on back to the beginning of the clan.

On being asked what she wanted to name this book, Elizabeth decided after long deliberation that the name *Gágiwduł.àt* best describes the aim of these stories. This name explicitly symbolizes her role in perpetuating the lineage of her clan. At the same time it implicitly charges her with the responsibility of passing on the knowledge and wisdom that she was taught by her people. The name also represents our hope that this is but the first of a series of texts gathered from Elizabeth Nyman and other elders, the first armload of what will eventually become a great heap of treasures brought forth to enrich the minds and hearts of those who reach out to claim them.

The texts

It has been my good fortune to know and collaborate with Elizabeth Nyman since about 1979. During this time we have recorded more than one hundred hours of taped material. The texts in this book represent only a small fraction of the corpus. Text II was recorded on audiotape in our first session in 1984. Mrs. Nyman wanted foremost to bequeath the *Yanyèdí* clan history to her descendants in a form they could understand well. Texts IV and V, personal narratives concerning her early years and her marriage with Steve Williams, were taped in 1986 and 1987. In 1987 we began recording as many of her narratives as possible on videotape and audiotape simultaneously; texts I, III, and IV were recorded in this manner in 1987 and 1988. The videotapes thus recorded convey much information that, for want of time and resources, we were unable to include in the written version of the texts. A rich inventory of hand gestures as well as eye and head movements and changes of posture brings the stories to life. We should mention that these gestures are part of the Tlingit linguistic system. Like the language itself, the gestural system is strikingly different from that familiar to English speakers, and conveys much specific information essential to a complete understanding of the narrative.

The texts are presented in a manner that attempts to convey the cadence of the spoken language, and every effort was made to match the English translation to the Tlingit original line by line. Each line that begins at the left margin represents a "verse," that is, a sentence or part of a sentence that is distinguished from what precedes by the start of a separate intonational pattern, and frequently also a pause or taking of breath. (In cases where pauses did not seem to indicate structure, but to result from stopping to find the appropriate word, I often did not judge a new verse to be justified.) If either the Tlingit verse or its English translation is too long to fit on one printed line, the line continues indented on the following line or lines.

It was sometimes impossible to devise a reasonably fluent English rendition of a short Tlingit verse by itself. In these cases, two or more succeeding verses are placed on the same line with a slash (/) to separate them, and the English translation reflects all the verses so combined.

These verses are then grouped into paragraphs, or "stanzas." It is often difficult to decide on objective grounds just where the division between stanzas should be made. The clearest cases are where the speaker pauses for a relatively long time, or emphasizes the beginning of a sentence by changing the tone of voice or adjusting her posture. In other cases, the decision was made on the basis of phrases that serve to mark a transition, translating for example as "then" or "finally." A new stanza is also begun where there is a clear change in topic or change of scene.

Specialists in ethnopoetics, or the structure of oral literature, recognize other groupings besides those distinguished here. Further analysis will doubtless reveal levels of organization not overtly recognized in these texts. In particular, stanzas may be grouped into "scenes." This was done here in just one case, text II, "The History of the Taku Yanyèdí," which I divided into three scenes. Here the beginning of a new scene is indicated by two blank lines instead of just one; the scenes begin at lines 1, 203, and 357.

In punctuating the Tlingit text I used the comma (,), the period (.), the question mark (?), the dash (—), and quotation marks ("..." or '...'). The semicolon (;) does not seem necessary for Tlingit and is not used, so that the English will often have a semicolon where the Tlingit has a comma. Note also that commas may be used within a line in the Tlingit to clarify the phrasing. The comma here does not imply that there is a break or new intonational pattern (although it may coincide with a slight pause that was not deemed indicative of a line break). It simply indicates my interpretation of the syntactic structure.

Two types of brackets are also used in the texts. Quite common are square brackets ([ ]), which indicate words that were added in the process of editing. In the English text, they indicate English words added to make the meaning clear. In the few cases where I answered Mrs. Nyman or asked her a question, my words are enclosed in braces ({ }).

During the act of speaking, people often find it necessary to revise what they have just said or begun to say, and sometimes they do not finish a word or sentence before going on to something new. In working with the spoken word, it is useful to make policies spelling out precisely how it is to be committed to paper. In transcribing legal proceedings, it is customary to write down every sound the speaker makes, but the result is tiresome reading and tends to make the speaker seem duller or more ignorant than he or she actually came across while speaking. For this reason, in preparing these narrative texts for publication, we have generally omitted inadvertent repetitions and false starts. Repetitions that seemed to serve a purpose, however, were retained. If false starts could not be deciphered, they were ignored; if they were subsequently rephrased, they were either ignored or else omitted from the text but described in a footnote.

If a word or sentence was not completed, but seemed significant or was not subsequently rephrased, I would ask Mrs. Nyman during editing to supply what was missing; these additions are enclosed in square brackets in the texts. Square brackets are also used for words that she decided should be added or changed. If the words were changed, then the original words are replaced by the words in square brackets, usually with a note explaining the change.

Due to the profound differences between the linguistic structures and vocabularies of Tlingit and English, it was often difficult to render the original Tlingit text with an accurate yet fluent English translation, especially with the constraint that the English line should contain the same information as the corresponding Tlingit line. It was often necessary to add words to the English translations that do not correspond directly with anything in the Tlingit; such words are enclosed in square brackets. Square brackets are also used for amplifications to the text such as English names of people and places. Note that if the English map name for a place does not exist or is not known to us, a translation of the Tlingit name is given. Also, in many cases I have not been able to verify the spellings of English names, so some of these may be incorrect. We ask the reader's pardon for such errors.

In spite of the liberties I took in adding and rearranging words and phrases, the English translation may still sound choppy in places. This is almost always a result of the mismatch between the linguistic structures of English and Tlingit. Tlingit allows much more latitude than English in ordering phrases within a sentence. Nominal and adverbial phrases may come in virtually any order. The subject may follow the verb, and the object may come before the verb. And in many cases the speaker will specify what she is going to talk about, but go on to remark on something else relevant to the situation before returning to finish the sentence. In such cases, dashes (—) set off the parenthetic remark from the sentence in which it is embedded. Sometimes, too, a dash is necessary in the English translation but not in the Tlingit.

The orthography

Those who are familiar with the Tlingit writing system will note that we have introduced some important orthographic changes in this book. The revised orthography used here has now been adopted by the Interior Tlingit, and it is our hope that it will eventually be used by the Coastal Tlingit as well. Two key goals guided the design of the revised orthography. The first is that changes in the alphabet should never cause confusion by assigning a different value to an already existing alphabetic unit. For this reason, all the revisions involve changing an alphabetic unit in the old orthography to a completely new form in the revised orthography. The second goal is that words should remain relatively readable even if all the diacritics (accents and other marks above and below the line) are omitted. This is an important consideration if we wish Tlingit names to enter into public use in legal documents, on maps, and in newspapers. It is difficult or impossible to reproduce diacritics in most of these settings.

Tlingit has both velar and uvular consonants. The velar consonants are **g**, **k**, and **x** (**x** sounds roughly like German **ch**). The uvular consonants are produced further back in the mouth than the corresponding velar consonants. In the old orthography these are distinguished by underlining the consonant: **g̲**, **k̲**, and **x̲**. The difference between, say, **k** and **k̲** in Tlingit is just as significant or even more significant than the difference between **c** and **ch** in English. They are fundamentally different sounds, and the distinction between them is always clearly maintained. Because of the difficulty of reproducing underlined letters in newspapers and other public documents, the revised orthography represents the uvular consonants with distinct combinations of letters: **gh**, **kh**, and **xh**.

In the old orthography, the long vowels are written with special combinations of letters (**aa**, **ei**, **ee**, **ou**, **oo**). In the revised orthography, they are written with a single letter (**a**, **e**, **i**, **o**, **u**), like the short vowels. Both vowel length and tone are indicated by the accent over the vowel. For example, **a** represents a short low-tone vowel, **á** represents a short high-tone vowel, **à** represents a long low-tone vowel (old **aa**), and **â** represents a long high-tone vowel (old **áa**). These Tlingit vowels are pronounced roughly as they are in most European languages such as Spanish, Italian, and German, and in fact, in most languages that use the Roman alphabet. (Note that the terms "long vowel" and "short vowel" here may be confusing to the English reader. The long vowels of Tlingit are nearly the same in quality as the short vowels, but they are literally longer in duration than the short vowels. Some five hundred years ago the same was true of English vowels, but since that time the vowel system has changed so that the long vowels are now different in quality from the short vowels. For example, long **e** used to sound much like the **ey** in "they," as does the Tlingit long **e**; but our modern English "long **e**" is quite another sound.)

The letter **ł** represents a voiceless lateral fricative, which is found also in Welsh, where it is written **ll**. This is a kind of hissing sound produced by air escaping along the side(s) of the tongue, which is set in much the same position as for the English **l** sound. This sound is quite foreign to English; the Welsh name "Lloyd," for example, was reinterpreted by the English as "Floyd." In the old orthography, this sound is represented by the letter **l**, since the ordinary **l**-sound does not occur as a distinct sound in Coastal Tlingit. Interior Tlingit, on the other hand, has both sounds, so the hissing **l**-sound is distinguished by crossing the letter with a "bar" or slanted line. This "barred l" is also used to write the same sound in most Athabaskan languages. For Coastal Tlingit, however, the bar is not necessary, and may be omitted.

The correspondences between the old and the revised orthography are summed up below:

	REVISED ORTHOGRAPHY	**OLD ORTHOGRAPHY**
Uvular consonants:		
	gh	g̲
	kh	k̲
	xh	x̲
Vowels:		
	à	aa
	è	ei
	ì	ee
	ò	ou
	ù	oo
	â	áa
	ê	éi
	î	ée
	ô	óu
	û	óo

L-sounds (for Interior Tlingit):

ł	l
l	l̲

As discussed above, in many situations it is difficult or impossible to put accents on the vowels or bars across the letter **ł**. In these cases the words will remain relatively readable even though these diacritics are left off. The English-speaking reader can produce a fairly acceptable rendition of the word by pronouncing the vowels as in Spanish, pronouncing **l** something like **thl** and **x** something like the **ch** in "Bach," and always pronouncing **g** as an English "hard **g**," that is, like the **g** in "get" and not in "gesture."

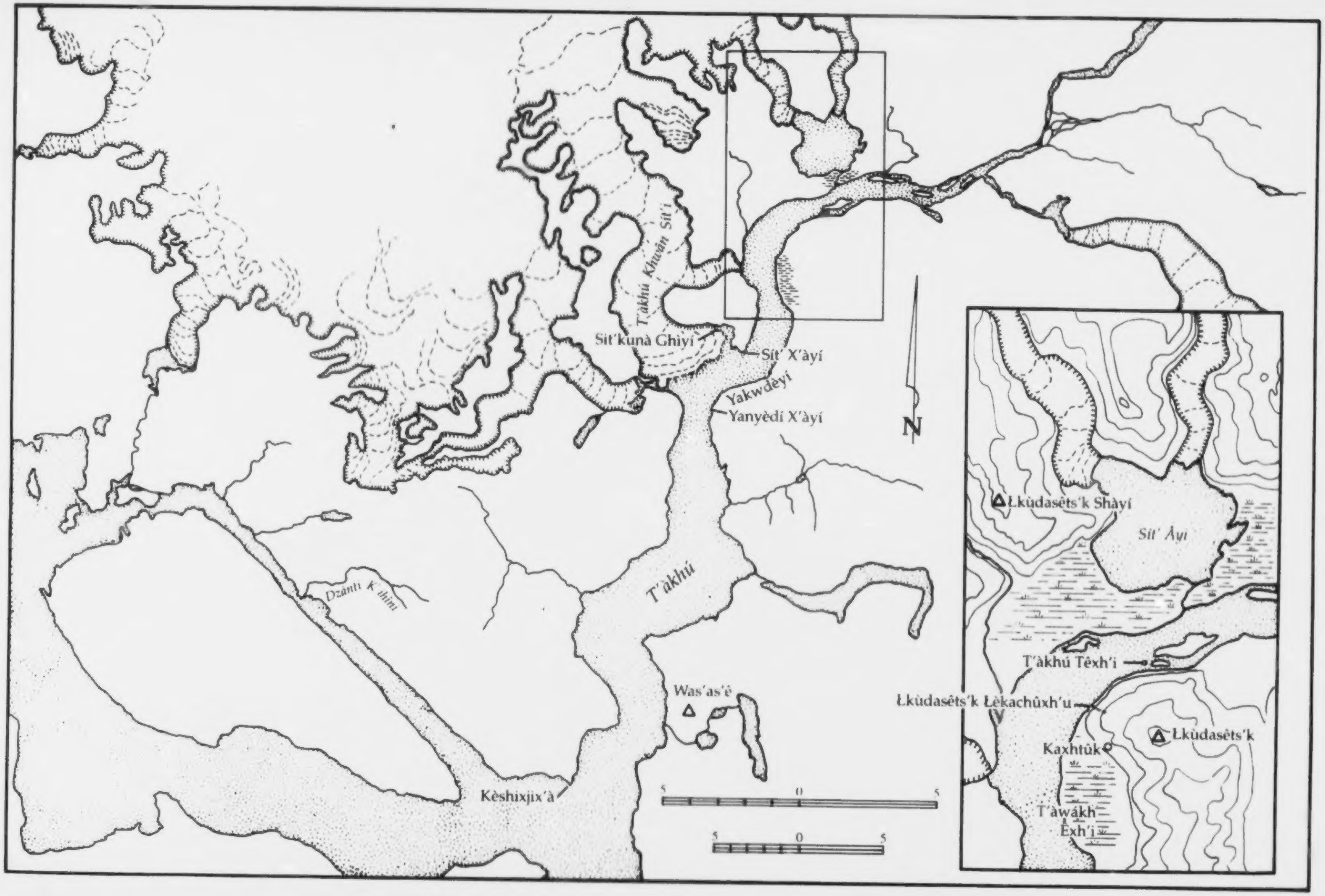
We should also mention here that Tlingit has a set of consonants called glottalized consonants, which are not found in English or other European languages. These are produced with the vocal cords closed, so that the flow of air from the lungs is cut off. The air trapped between the vocal cords and the mouth is compressed and then released through the mouth, so that these consonants typically have a characteristic "pinched" sound. Glottalization is indicated by an apostrophe following the letter(s): **t', tl', ts', ch', k', kh'; ł', s', x', xh'**. Tlingit also has a glottal stop made by simply closing the vocal cords and then reopening them. At the beginning of a word, this sound is not written; in the middle of a word, it is represented by a period (.); and at the end of a word, it is represented by an apostrophe ('). This sound occurs also in a few English interjections such as "uh-uh" or "huh-uh" (meaning "no"), where it is represented by the hyphen. When they represent actual sounds, both the apostrophe and the period are treated as letters of the alphabet in Tlingit, and they are an integral part of the word. Care should be taken not to omit them or to leave an extra space after them when copying a word.

Finally, readers who are familiar with the old orthography should keep in mind that all the alphabetic units (that is, letters and special combinations of letters) that they have already learned are pronounced EXACTLY THE SAME in either orthography. They can easily read the revised orthography by mentally substituting the old equivalents of the changed alphabetic units, for example, substituting old **g̲** for revised **gh**, old **aa** for revised **à**, and so forth. A useful exercise would be to convert a few sentences from this book into the old orthography, substituting the old alphabetic units for the revised ones according to the chart of correspondences provided above.

Thanks

I would like to express my appreciation to John Ritter, the Yukon Native Language Centre, and the Council of Yukon Indians for making it possible for me to work with Mrs. Nyman and prepare this book for the benefit of the Tlingit people and enrichment of our common heritage. We hope this book will be one of many to come, and indeed are attempting to document the Tlingit language and culture in such a way that what we do now will provide materials that future generations will be able to reinterpret and weave into new patterns. I would also like to thank Mary Anderson for her help and encouragement and the warm hospitality she has always extended me, as well as the other members of Mrs. Nyman's family. Finally, I thank Mrs. Nyman for enriching my life with her wisdom and patiently sharing her knowledge, as well as seeking out and encouraging me to seek out other Tlingit elders and working together with them to recover the knowledge of the past. In her I have seen an example of the kind of sharing and cooperation between peoples and nations that, like the blessing of the *Tl'anaxîdákhw*, will bring riches to future generations.

Alaska Native Language Center
University of Alaska Fairbanks
April, 1993


T'àkhú Khwàn Sit'i
Sit'kunà Ghìyí
Sít' X'àyí
Yakwdèyí
Yanyèdí X'àyí
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T'àkhú
Dzànti K'ihíni
Was'as'ê
Kèshixjix'à
5
0
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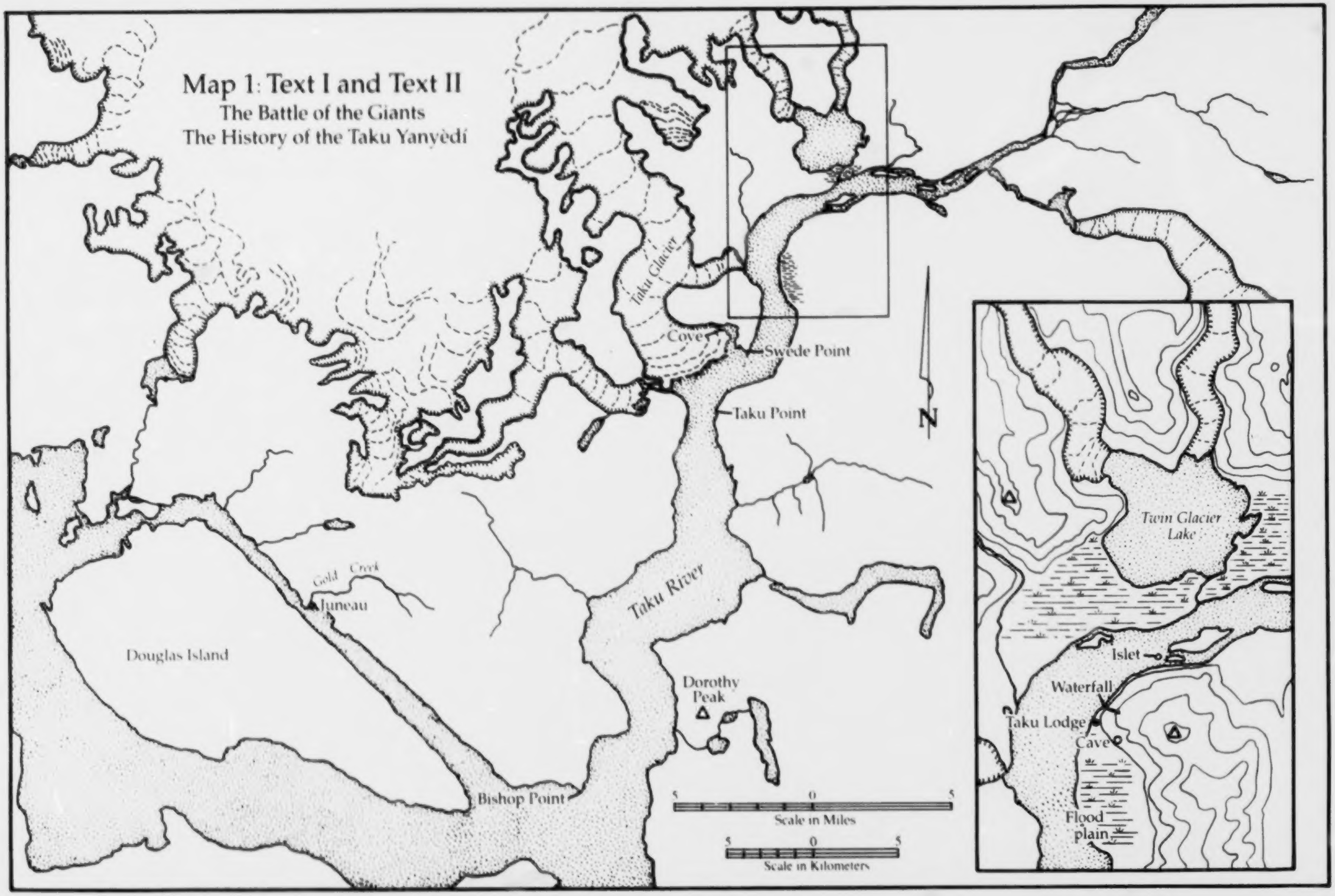
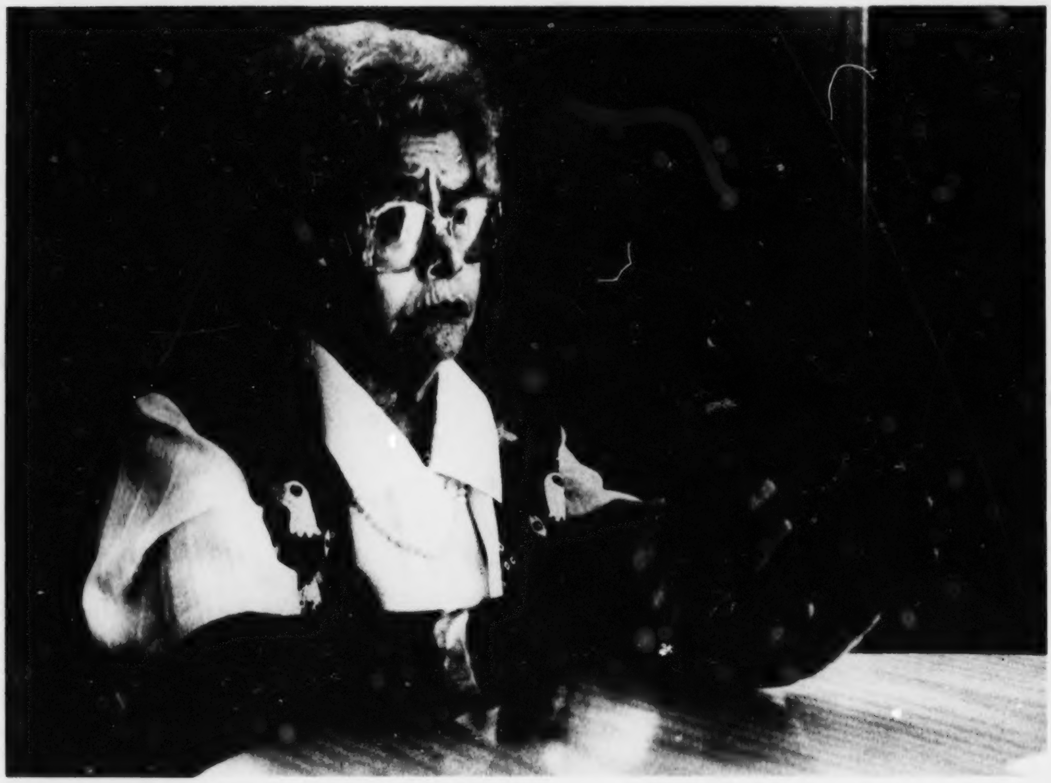
5
Łkùdasêts'k Shàyí
Sít' Àyi
T'àkhú Têxh'i
Łkùdasêts'k Łèkachûxh'u
Kaxhtûk
Łkùdasêts'k
T'àwákh Ëxh'i



Map 1: Text I and Text II
The Battle of the Giants
The History of the Taku Yanyèdí

Taku Glacier
Cove
Swede Point
Taku Point
N
Taku River
Gold Creek
Juneau
Douglas Island
Dorothy Peak
Bishop Point
5
0
5
Scale in Miles
5
0
5
Scale in Kilometers
Twin Glacier Lake
Islet
Waterfall
Taku Lodge
Cave
Flood plain



Elizabeth Nyman (1915–). Photograph by Wayne Towriss for YNLC.

Text I
KHUDZITÌYI ÁT KHUŁAGÀWÚ
THE BATTLE OF THE GIANTS

KHUDZITÌYI ÁT KHUŁAGÀWÚ

December 1988

Tle wê / wùch kìká áwé át has datîyin yú.á,
yâdu á wé Łkùdasêts'k,
yâdu á wé Was'as'ê.
Á áwé tle wùch tugêt has xh'awdli.át.
Tle k'adên wùch ìn has datîyin,[1]
ch'a wâ sáyá has at kàwa.àkhw tle ch'a wùch xh'ayáxh.
Á khu.as *giant*—
khudzitìyi át yê has ayasâkw.[2]

Á áwé
tle ch'a yâk'udé áwé ch'u tle khuwdudlihà.
Tléł tsu wâ sá utîyin yú.á yá shàx'w,
ch'u tle dàt yáxh sá daghàtì.
Áyú has khułagàwú áwé yû,
ách áwé yû daghàtì a xhù à áwé yû,
yû,
wé shà.
Á áwé,
"Xhát axh àyíxh naxhsatì yá T'àkhú,"
yû áwé wùch has dàyadakhá.
"Tlêk', de yan xhá xhwànúk,[4]
tléł àdé àxh ghunayê khwànùgu yé,"
tle yê yàwakhà.
Tle wé kàxh shagaxhduł'ix' à yù xh'atánk áwé.
A shukát khu.a ch'a wùch has xh'adaxîtt xhá,
ch'u tle kát has sèx'àkhwch tle,
tle tsu yâx' áwé ch'u tle a dà kè has xh'èł.àtch,
wùch has xh'adaxîtt.

De wâ nanî sáwé ch'u tle wûsht has at jishùwanê.
Tle àwashât, wé Was'as'êch áwé wùshât yú.á.
Tle khúnáxh tle yá a shàyí tle yâx' tle àxh àwał'îx',
kàxh asèwał'îx'.
Tle yú diyâde áwé kè àwaghíx',

---

[1] Mrs. Nyman starts to say "*tle wé* good [friends...]" and then decides to rephrase it in Tlingit.

[2] In Coastal Tlingit this would be *khustin át*.

[4] Note the enclitic separating preverb from verb word.

THE BATTLE OF THE GIANTS
December 1988

They used to be situated opposite each other, they say:
on this side was *Łkùdasêts'k*,
and on this side, *Was'as'ê*.
Then they insulted each other.
[Before that] they had gotten along well together;
agreeing on everything they proposed to do.
They were giants—
khudzitìyi át, they are called.

Then
suddenly they got into a fight.
These mountains used to be fine;
they were nice and neat.[3]
But when [those giants] fought [they rolled over them],
so some of them are [squashed in places] like that,
and like that,
those mountains.
Then
"The Taku should belong to me,"
each said to the other.
"No, I'm already sitting here;[5]
        I'm not about to move off,"
[*Łkùdasêts'k*] said.
It was the one who was to be decapitated who was speaking.
First they would provoke each other,
then they would forget about it,
and then they would start up on it again,
provoking each other.

One day they got into a fight [over it].
He grabbed him; *Was'as'ê* grabbed [*Łkùdasêts'k*], they say.
Then he broke his head off right here;
he decapitated him.
He threw it across [the river, saying],

---

[3] That is, they were regularly formed and spaced. The phrase *dàt yáxh sá* is hard to translate, having somewhat the flavor of English "as nice as you please."

[5] After *"Tlêk'"* Mrs. Nyman says *"ch'u tle ch'as wé Was'as'ê."* This seems to be a false start, which she corrects below when she says that it was *Łkùdasêts'k*, the one who was to be decapitated, who was speaking.

"Łkùdasêts'k shàyíxh / naxhsatì."[6]
Áwé ch'u tle yû yatì,
àsx'i sâni â yù kawsi.â.[7]

Tle a têxh'i áwé tle àxh kè àwaxhút',
wé T'àkhú ash jikáxh akawułkhìdích áwé.
Yá du têxh',
"Łkùdasêts'k têxh'i khu.a T'àkhú Têxh'ixh naxhsatì."
áwé tle wê yê nàdà tle yê,
tle yât uwaxíx.
Tle yú khà têxh'i yáxh kayaxát.

Yá a łèkachûxh'u khu.a áwé tlaxh yû
yínde àwayìsh
áwé tsá anaxh kè àwayísh.
Tle yât yáxh kayaxát wêt.
Ch'a dàt yís sáwé yât às â wsi.à yât,
ha tle yá khà xhikshá yáxh tle yû.
Yât áwé wé a łèkachûxh'unáxh kè àwaxhút',
tle yât,
tle áxh nàdà tle yû.
"Yá T'àkhú kàdé nghadà yá t'îx' kahîni,
ch'a łdakát khà xh'ès,
Łingít xh'ès," yú.á.
Á áwé
wâ sá i tûch tsu gúx'à / tléł katułał'úx'xh àdé si.ât'i yé
wé hîn.

Áwé yìdát áwé a káxh has xh'axhawûs'—
wé Chânk'i Îsh yê sh kałnìk
tle a kanaxh yè uwagút wé x'ât'k'átsk'u xhá,
tle k'adên a dà yù akwdłighínk yû akanîk.
Ch'u tle té áwé yê yatì,
ch'u tle *solid rock* áwé yê yatì yû akanîk.
Ch'u tle yú diyíndáxh áwé yê kwsikàk
wé té.
Well, it could be, you know, wé du [łèkachûxh'u].
Wé ghíł' xhâwé yê yatì wé Łkùdasêts'k,
shà,
shà áwé / yê yatì.
Á áwé—

---

[6] The word *naxhsatì* is added as an afterthought; the postposition -*x* is either omitted or not audible.

[7] Mrs. Nyman here says, *"Tle yá a łèyùwú áwé..."* but then decides to talk about the heart before the windpipe.

"Let it become *Łkùdasêts'k Shàyí*, (*Łkùdasêts'k*'s head)."
So that is how it is.
There are little trees growing here and there on it.

Then he yanked his heart out,
because [*Łkùdasêts'k*] had tried to wrest [the Taku] from him.
As for his heart, [he said,]
"Let *Łkùdasêts'k*'s heart become the Heart of the Taku."
[The Taku] flows like this;
it landed here.
It looks like a human heart.

The windpipe
he pulled down
and then yanked it out.
It [became a small island that] extends as far as over there.
For some reason there are trees growing here,
[it is] like a human shoulder, like this.
Here he pulled the windpipe out,
here,
and water flows out there.
"Let ice water flow out into the Taku
for everyone,
for the Tlingit," they say [he said].
So
what do you think: we don't drink even a cup of it, it is so cold,
that water.

Now I have been asking them about it—
Harry Carlick says
he has walked across that small island
and inspected [the waterfall] carefully, he says.
It is nothing but rock;
it is solid rock, he says.
[It starts] from somewhere far below and is very thick,
that rock.
Well, it could be, you know, his [windpipe].
[After all,] *Łkùdasêts'k* is a [rock] cliff,
a mountain;
it is a mountain.
So...

{Wé Was'as'ê áktsú?}
Wé Was'as'ê khu.a áwé tle
du tûn at wùtì.
Hú khu.a,
"Kèshixjix'à kìkàdé yê kkhwasgît."
Á áwé ách áwu á.
"Tlaxh wâ yan tùwajaghu à łingít sáwé
axh yàxh sh tû gakghwałtsìn,"
tle yê yàwakhà / hú khu.a.

Á áwé wé—
anaxh yan wutuwakhúxh.
Áwé axh xhán à yîyi tléł...
ô—ch'u ghunâ yatìyi yêdáxh
du jìdé at gughwaxîx.
Tle yê áwé a yáxh kè wdlitlét' wé shà,
tle yê xhâwé yatì.
Tle yê kínde kè yàwatsákh.
Yât áwé ch'u tle yû dàk uwanugu yé yáxh yatì.
Áwé yât áwé áxh kè uwagút tle yû,
tle yû,
tle wé dàk uwanugu yé yáxh yatìyi yé.
Tle àdé yà gagût áwé tsá yú.á tle
wé yínde áwé khuxh awdlighín, tle wé yàkw tléł dutìn.
"Ha wâ sáyá dês khúxhde kkhwadagût?"
Á áwé ch'a yá áxh kè nagut yé áwé wé kêtladi k'wát'i tle yû
áxh nałi.átk, tle wé a kúdi.
A kàxh áwé yê awsinì / wé kêtladi k'wát'i.
Tle tléł du tûch wułchîsh wé—
wé yû dàk uwanugu yé yáxh yatìyi yêt / wugùdí.
How he gonna come back?—
he could make it all right.
A ách áwé
àxh khuxh wudigút.
Du k'ùdas'í tû kwshêwé yê aya.û wé...

sêt akùstán wé / wé kêtladi k'wát'i.
Dikî áyú, nàłî yú dikî.

Ùn yù xh'adudli.átk,
"Łíł x'wán khâkhwxh xhat wunìkh łîłk'w," yê
dàyadukhá.
Á áwé
khà xh'aya.áxhch wé át, wé shà tsú.

{*Was'as'ê* too?}
Was'as'ê
was upset [by what happened],
He [said],
"I will locate across from *Kèshixjix'à*."
Therefore he is there.
"People that are truly self-confident
will gain sustenance from my sides,"
he said.

One time
we went ashore there.
Now my deceased husband was not [daunted by anything];
no matter what kind of place [he had to go to get it,
he would keep on until] he got what he was after.
He climbed up that mountainside;
it was [steep] like this.
He followed [the hillside] upward.
Here there is an outcropping;[8]
he came up to this place,
like this,
to the outcropping.
When he had made his way there, he said,
he looked back down, and the boat was not visible.
"Now how am I going to get back?"
Now where he was climbing there were seagull eggs
lying here and there, [seagull] nests.
He was gathering the seagull eggs from [the nests].
It looked to him like it would be too risky
[to go out onto] that outcropping [and] walk about on it.
How was he going to come back?—
he could make it all right [but he could see no way back].
So
he turned back there.
I guess he had [the sleeves of] his shirt [knotted together and
inside them]
he had those seagull eggs slung around his neck.
Up high, he was way up high.

They used to speak to [the mountain],
"Don't let anything bad happen to me, grandfather," they
would say to it.
And
that mountain could understand human speech too.[9]

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[8] Literally, "it is like a place where it sits out."

[9] That is, humans understand speech, and so can the mountain.

Text II
T'ÀKHÚ YANYÈDÍ DÀT SHKAŁNÌK
THE HISTORY OF THE TAKU YANYÈDÍ

T'ÀKHÚ YANYÈDÍ DÀT SHKAŁNÌK

January 1984

Sít' áwé yú.á tle yû T'àkhú wát anaxh yan kawu.âyin—
Tlêł yisatìn gé wê T'àkhú wát?
{Tlêk'.}
Tle yû áwé anaxh yan kawu.âyin yú.á.
Tle yû shà
tle yû áxh kasixát
tle wé sít' áx' yê tîyi yé tle yû.
Tlêł wuduskú
tsu wé nânaxh.á â yê khutìyí
kha tsu wé îxnaxh.á.

Á áwé wé khâx'w shàn dáxhináxh has yatì.
Wê nânaxh.á à Kaxhtûk yû áwé duwasâkw.
Á áwé yìdát wê *lodge* át da.â.
Tle khúnáxh áwé a shagûn áwé i ìn kakkhwanîk.
Yá T'àkhú Khwân áwé hít áwé has ałyêxh yú.á.
Yâ a tuwâtxh Yanyèdí yû hà wduwasayi át hás,
á áwé a shagûn áwé.
Á áwé wé khâ shàn khúnáxh khà shâde háni yá uhân hás áwé,
Ghùch áwé,
hú áwé xh'awduwawûs',
du kèłk'i hás kha du kîk' hás,
"Dà sáyá hítxh gaxhtułayêxh?"
yê áwé dàyadukhá yú.á.
"Ha wâ sáyá yatì,
wâ sáyá,
yán xhâwé wêt yan uwa.â,"
yê áwé xh'ayakhá yú.á,
"á áwé hítxh gaxhtułayêxh."
Á áwé tle a kâ khà łuyàwagúkh,
yâ xhút'à tín dus'ûw xhá.
Wê yán tle kaduxhút'kw, kaduxhút'kw yîs khâx'w.

[A tûnáxh áwé khuyawùł yú.á wé sít'.
Á áwé tle] wé îxnaxh.á à áwé,
dà sáyá aya.áxhch.

THE HISTORY OF THE TAKU YANYÈDÍ

January 1984

A great glacier used to stretch down to the mouth of the Taku River.
Haven't you seen the mouth of the Taku?
{No.}
It used to stretch down to there, they say.
A mountain
stands there
by where the glacier used to be.
The people [to the south of the glacier] didn't know
that there were people to the north,
and [those to the north didn't know about] those to the south
either.

Now there were two old men.
[One lived at] the place called *Kaxhtûk*, to the north.[1]
That is where the lodge now stands.
I am going to tell you the true history of it.
The Taku people were making a house, they say.
Our clan, which got the name *Yanyèdí* from [this house],
this is the history of it.
This old man, the true leader of our people,
a Wolf,
was asked
by his nephews and brothers,
"What shall we make our house of?"
they said to him, so they say.
"Well, how would it be,
how about
that hemlock growing over there?"
he said, they say
"that is what we will make our house of."
So they ran over to it
and chopped it down with an adze.
They hewed the hemlock; the young men hewed it.

[There was a cavity extending into the glacier.
Now] the [old man] to the south,
heard something.

---

[1] She calls this place both "*Katûk*" and "*Kaxhtûk*," but she recognizes the former as more correct. This word in Coastal Tlingit is "*tatûk*" or "*katûk*," and means "cave."

Xhachu
        a dàdé ásíwé gàw wuduwatàn,
wê xhút'à shâdáxh wuduwał'îx'i.
Tle dè ch'a yê tlêx' has du jì yê yatìyi xhút'à áwé
a dàdé áwé [tuwdudzitì].
Àdé áwé khà sé duwa.áxhch,
tle wê sít' tûnáxh áwé dàk is.áxhch tle.
"Wâ sákwshêgé,
khà sé yáxh áyá khuxhà.áxhch,"
yê áwé xh'ayakhá wê khâ,
wé îxnaxh.á à—
Nàda.êyà yû duwasâkw hú khu.a,
wê îxnaxh.át à à.

Á áwé, wé tlêx' à tsú, [wé Kaxhtûkx' yê yatìyi à],
wé a t'âx' ghanúkch
wé sít' àdé nàdàyi yé.
Wâ a dà yù tukdatân sáwé,
"K'e yan kakhasanùgú,"
yû áwé tuwatì yú.á.
Á áwé tle xh'atuxh.ayîghi
yû dusâgun ch'âkw.
Yá dzísk'w,
tle yât naduxáshch,
[a ítnáxh à a ghatsdàdùgú áwé,]
khà xh'ùs wâ sá kułigê a yáxh,
kha yá dikînaxh.á,
á áwé yá khà xîs' yan shukùtànch.
Tle yû yatìyi yé,
tle khà xh'ètákw â kahèxh,
tle yât khu.a tle udukhâych dûx tin.
[K'ûx ł'ìdí áwé khênàxh udułyèxhjín.]
Tle yût'át k'ûxh' tin áwé tle nduk'ûxh'ch,
tléł hîn anaxh yaxh kùdà.
Á áwé àn át ana.átch yú.á
wé sîw tú.

Á áwé ch'as a dà yù tuwatánk.
De kayàní yê yà nanìn.
Tle wê ch'âł' áwé àwas'úw,
tle adàkàwas'éł' tle yû.
Àghâ áwé tsá wé xh'atuxh.ayîghi
tle a dàt akawsi.áxhw tle yû,
tle k'adên.

It was actually [the people to the north]
taking up the drum to mourn the loss[2]
of the adze, which had broken off at the head.
It was the only adze they had;
they were expressing their grief over it.
Their voice came from the other side,
resounding through the glacier.
"How could it be
that I hear something like a human voice?"
the man said,
the one to the south—
his name was *Nàda.êyà*,
the one living to the south.

Now the other [old man], the one at *Kaxhtûk*,
used to live up inland from
where the river went [under the glacier].
After he had thought it over,
"Let me find out about this,"
he thought to himself, they say.
[They used to have] knee boots
[that] they called *xh'atuxh.ayîghi*, long ago.
They would [take] moose hide
[and] cut it here,
the hide from the hindquarters
as long as a person's foot,
and the upper part
would reach to the top of the shin.
The part where
the heel is located,
here they would sew it together with sinew.
They used to make awls from marten tails.
Then they would cover it with pitch
so it would be waterproof.
These are what they would use to walk
in the rain.

So the old man was thinking about this.
[It was in spring when] the plants were coming out.
So he chopped down some willows
and peeled off the bark.
Then he took a knee boot
and wrapped the bark around it
very securely.

---

[2] This phrase, literally "took up the drum about it" means that they undertook public mourning by drumming and singing.

Tle wé T'àkhú àdé nàdàyi yêde áwé ajìwanákh tle,
tle a tayìt áwé włihàsh tle.

Dà sáwé tsû,
awsitìn wê Nàda.êyà.
"Ch'a ghuna.át áyá anaxh hàt wułihásh.
Yàkw yíde yì ługúkh,"
wé du kèłk'i hás áwé yê s ayawsikhà.
Tlâkw áwé a kàdé aduxhâ tle,
wuduwashât tle.
Ha wê Nàda.êyà wakhshiyìt dutî áwé,
"Á ásíyá khuyatì wê sít' tliyànaxh.á,"
yê yàwakhà.
Àghâ áwé tle du gùxhú,
kha hú, wê Nàda.êyà,
tle dà sákwshé yàkwxh wududliyéxh.
Tle wé sít' kanaxh áwé tle awsixât' wé gùxh, tle yû.
Dà sáyá tsû yá nânaxh.á gwâwé ch'u tle â yáxh yatì,
yankát áwé uwadâ.

Wé Kaxhtûk,
Kaxhtûk,
wé khâ shàn khu.a áwé
Xûts yû dusâgun,
Xûts.
Dà sáwé—ch'a tlákw gíwé khùtîs',
ch'a tlákw khùtîs'.
Dà sáwé yû dikînaxh.á.
"K'e a yáxh anayiłghìn.
Ch'a ghuna.át áyú,
ch'a dà sáyá,
ch'u ch'âk',
ch'u yêł gwâwégé áxh yà ndakhín.
Tléł khu.a áyú a yáxh axh tuwâ utí,"
yû áwé xh'ayakhá.
Tle yânáxh tle áwé awsixât' wé yàkw tle.
"Tle łingít áyá a yáxh yatì,"
yû áwé khuxh'ayakhá yú.á.
Tle wê T'àwákh Êxh'i yû duwasâgu yé
tle wê áx' tle hîni ìkh has atân áwé,
tle has at'îk tle.
Ch'a wê xhút'à dàdé áwé,
gàw wuduwatàn.
Dà sáyá tsú łingít gwâwé.

He released it into the Taku to be carried down with the current
and it floated under the glacier.

So what do you know,[3]
Nàda.êyà saw it.
"Something strange has floated down here.
Run and jump in the canoe,"
he told his nephews.
So they quickly paddled over to it
and snatched it [out of the water].
When they showed it to *Nàda.êyà*,
"Then there must be people on the other side of the glacier,"
he said.
Then his slave
and he, *Nàda.êyà*,
made a canoe out of something.
Then the slave dragged [the canoe] over the glacier.
Lo and behold, [the river] to the north of it was like a lake;
it was high tide.

[The one at] *Kaxhtûk*,
Kaxhtûk,
the old man,
was named *Xûts*,
Brown Bear.
There was something—he must have been watching constantly,
constantly watching.
There was something up there.
"Look at the side of the glacier.
There's something strange,
something,
maybe an eagle,
or could that be a raven flying along there?
It doesn't look like one to me, though,"
he said.
[The slave] was pulling the canoe this way, toward them.
"It is just like a person,"
they said, so they say.
At the place they call Goose Slough
they brought a canoe down to the water
and paddled.
It was to mourn the loss of the adze
that they had taken up the drum.
And what do you know, they were Tlingits![4]

---

[3] This has the feel of English "lo and behold," which unfortunately has no precise modern equivalent.

[4] Or "they were people!"

Ǎghâ áwé Nàda.êyà áwé yê yàwakhà,
"Tlâxhwayè,"
tle wê tlêx' à tsú tle "Tlâxhwayè."
"Hello," yû áwé has xh'ayakhá.
Àghâ áwê,
wé Nàda.êyà tle
du ìn kadunîk wé xhút'à,
tle dè ch'a yá tlêx' khà jì yê yatìyi át áyá
shâdáxh wùł'îx'.
Xhút'à áwé wé yàkw yít [ał.át].
Wé sít' àn ghadus'ûw yís áwé,
yàkw yít ał.át.
Á áwé tle shàwát gùxh du jìt kawduwakhâ,
wé Nàda.êyà khu.a.
He', x'ûł' yáxh at yatì.
Wé łingít tlêł wuduskú wé îxnaxh.á [â yê khutìyí].

Àghâ áwé yú.á,
wé shàwát gùxh du jìt kadukhâ,
tle x'ùn sdágâwé khà xháni uwaxhî.
A dà áwé yù has xh'ałi.átk wê Xûts kha wé Nàda.êyà,
wâ sáyá kghwatî.
Tlêł xhâyá àdé sít' tayìnáxh yù khùnaxhłihashgi yé [yàkw tín].
Àghâ áwé tle Nàda.êyà,
tsu ch'a uhân hás áwé Ghùch áwé,
tle yê yàwakhà,
"A dà áyá yù tuxhàtánk.
Á yê kkhwasanî.
Tléł sít' â yê kghwatì."
Ch'a yèsú ch'uł yêł du.àxhjí ayû,
wê shàwát gùxh du jìt kawduwakhâ wé xhút'à dasêx'.
Yàkw yít dus.â.
Wé khîs' kát dàk has du ìn wułihásh,
tle tsu anaxh kè gaxhdusxât' wé yàkw.

Àghâ áwé wé khâ,
khâ gùxh du jìx' [yê yatì].
Tle kàxh asèwał'îx' wê Nàda.êyà khu.a,
tłe wê sít' kanaxh awsixât' tłe yû
wê kàxh asèwał'îx'i à.
Ách áwé Yakwdèyí yû duwasâkw

Then *Nàda.êyà* said,
"Tlâxhwayè,"
and the other old man also replied *"Tlâxhwayè."*[5]
They were saying, "Hello."
Then
Nàda.êyà
was told about the adze,
the only one they had,
it had broken off at the head.
Now *Nàda.êyà* had some adzes in the canoe.
So he could use them to chop the glacier ice
he had them in the canoe. [He gave one to them].
[So in return] they sent a female slave to him,
to *Nàda.êyà*.
My, everyone was in an uproar.
They hadn't known that there were people to the south.

So then
after they had sent the female slave to him,
he stayed over with them for some days.
Xûts and *Nàda.êyà* discussed
how it was to be.
There was no way to go under the glacier in canoes.
Then *Nàda.êyà*,
who was of our moiety, a Wolf,
said
"I have been thinking about it,
and this is what I will do.
There will be no glacier there."
First thing in the morning[6]
they sent the female slave to him in exchange for the adzes.
They set her in the canoe.
They floated down with the tide,
intending to pull [the canoe] over the glacier again.

Now that man *Nàda.êyà*
had a male slave.
Nàda.êyà decapitated him
and dragged across the glacier
the decapitated [body of the slave].
Therefore this place is called *Yakwdèyí* (canoe path)

---

[5] She did not know where this word came from; it turns out that this is the usual greeting in Chinook Jargon, usually written *"Klahowya,"* from a Lower Chinook word approximately renderable as *"tlaxauyam"* (apparently with loss of final *m*). I suspect that the word was introduced by a relatively recent relayer of the clan history, in order to emphasize that the two chiefs were meeting as strangers.

[6] Literally, "before the raven['s call] was heard." This is a common way of saying "first thing in the morning."

wé sít' kanaxh awusxât'i yîyich.
Ch'u yìdádidé yê tuwasâkw Yakwdèyí.
Áwé yânáxh tle,
tle wê Yakwdèyínáxh,
de wé shé tle yanaxh kàwaxát
wé gùxh shèyí.
Tle yat'àyi hîn ûsh â yaxh kawdudzixâ
tle yê áwé
tle shadaghátch,
tle shadaghátch wé sít' tle.
Àghâ áwé wé T'àkhú,
wé T'àkhú Khwân Sít'i
yû áwé tùsâgu,
tle wé dâghi dàkh uwaɬ'íx' tle,
tle ch'a àxh shadaxhêch yàdachûn tle,
ch'u tle anaxh áwé tle yû,
tle wùch xhùt yaxhdagùwu yís áwé.

Ách áyá tle ch'u *Juneau*-dáxh à khu.ù
ch'a yâ dâkh káx' yê à yatì,
Teslin,
kha yât, kha wé *Atlin*.
Á yê has du ìn kaxhanîk,
ha wê dlèt khâxh has satìyích khu.a áwé
tlêɬ has du dà yà khushùsgé.
Áyá yá *boundary line* ch'a yê wùch ghunayâ hà wɬi.át,
yú áwé s du ìn kaxhanîk.

Àghà áwé yú.á
yan wududliyéxh wé hít,
wé Yán Hít.
"[Hàw,] ha wâ sáyá a kàxh khugaxhdusâ?"
yû dàyadukhá wé Xûts.
Ha Xûts kha Łtàdutìn
yû áwé dusâgun wé khâ.
Àghâ áwé yú.á tle yê yàwakhà,
"Wâ hà naxhdusâgut sáyá,
Yán Hít xhâwé yê yatì."
Ách áyá Yanyèdí áyá uhân,
Yanyèdí.
Ách áyá Yanyèdí, wé khâx'w,
uhân khu.a áwé Yanyèdishâ.

Á áwé ch'ù yìdádidé áxh axhaɬghin nìch
wé shà tle yû dikî áwê.
Tle yû áxh kayaxát,
wé sít' áxh kaxádi yé,
yê áwé axh ìn kadunìgín.

after the [slave whose body] he dragged across the glacier.
To this day we call it *Yakwdèyí.*
And along here,
along *Yakwdèyí,*
there was a trail of blood,
the slave's blood.
It was as if hot water had been poured out;
just like that
it kept collapsing inward,
the glacier kept collapsing inward [as if melting away].
Then
the Taku People's Glacier—
this is what we used to call it—
was cleft open all the way up [to the mountainsides];
it crumbled apart in a straight line,
creating a way
for them to travel among one another.

This is why there are some people from Juneau
living in the interior,
in Teslin,
here in Whitehorse, and in Atlin.
This is what I tell them,
but because they are white people
they do not understand.
It's this boundary line that has separated us,
I tell them.

Then, they say,
they finished building the house,
Hemlock House.
"Now how shall we name our people after it?"
said *Xûts*—
Xûts and *Łtàdutìn,*
these were his names.
Then he said,
"So that we will have a name to be called by,
this is Hemlock House.
Therefore we are *Yanyèdí,*
the Hemlock House Clan."
The men are *Yanyèdí,*
and we women are *Yanyèdishâ.*

To this very day I sometimes look
at that mountain so high.
It rises up
where the glacier used to stretch across;
so I used to be told.

Adáxh áwé—
wé tlagù hídi àxh dukêł'
ch'u ghuna.à a ìtí dułyéxh.
Á áwé axh àt áwé—
Ch'âkw tlêł nèłx' yát du.èxhín.
Chashhít
khà ít yû nàłiyê
áwé áx' t'akwanêyi du.èxh.
Áwé wé yîs à Yán Hít â yà ndułyéxhi áwé
wê axh àt â khuwdzitì.
Yá Yán Hít áxh dusxat'x'i yé
tle dè yáxh yatì tle,
A yàxh áwé â khuwdzitì
yan dułyêxh wé hít,
de yánde yà nanìní áwé.
Tlêx' dís áwé
tlêł át yù ùgútgun ch'âkw,
wê t'akwanêyi wdu.ùwú.
Adáxh áwé wé yìwân hás,
shàtk'átsk'u áwé khuwdzitì.
Du tlâ tin nèł a.ât,
tlêx' dís shunaxîx áwé
â nèł wududzinúk wê Yán Hít.
"Ha wâ sáyá gaxhdusâ?"
yê áwé dàyadukhá wê yîs à Łtàdutìn—
wé ch'âgu àyí de wùnà.
Àghâ áwé yê yàwakhà,
"Ha wâ naxhdusâgut sáwé
Dèyaxhshâ yû x'wán yisá,
wê Yán Hít Dèyí yàxh
â khuwustìyích áwé."
Yanyèdí Yátx'i áwé.

Áwé wa.é tsú Yanyèdí Yátx'i áwé,
khà yâ łikh'êyi át áwé.
Tle yú *Queen* gúshé tsú du yádi
khúnáxh yê áwé yì xh'ałitsìn,
Yanyèdí Yátx'ixh yì satìyí.
K'e wé axh sáni du sàyí i yát àwatî,

After that—
they would periodically tear down the old house
and build a new one in its stead.
Now my aunt, my father's sister—
Long ago, they did not bear children at home.
They would [stay] in a brush hut
some distance away from the people
[and] have their babies.
Now when the new Hemlock House was being built,
my aunt was born there.
The way they dragged [the hemlocks for] Hemlock House along
was like a trail.
Beside [the trail] she was born
after they finished the house,
[or rather] when it was almost finished.
For one month
they wouldn't walk around outside, long ago,
after they had their baby.
And it was one of your clan;[7]
a little [Raven] girl was born.
When they walked into the house with her mother,
after one month
they carried her into Hemlock House.
"What will her name be?"
the new [chief named] *Łtàdutìn* said—
the old one had died.
Then he said,
"So that she will have a name to be called by,
you must name her *Dèyaxhshâ* (Trailside Woman),
for it was beside Hemlock House Trail
that she was born."
She is one of the Children of the *Yanyèdí.*

You too are [of] the Children of the *Yanyèdí;*
this is a precious thing.
Just like the child of the Queen of England,
you are valuable [people],
because you are the Children of the *Yanyèdí.*[8]
It was my uncle, my father's brother, who gave you the name

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[7] She addresses Leer here as a representative of his namesake's clan. Leer's namesake *Wèhá*, Jimmy Fox, was a Raven of the *Ghànaxh.ádi* clan, and his father was a Wolf of the *Yanyèdí* clan. The form *"yìwân hás"* is usually plural: "those of your clan." Here it may refer not only to the girl but her mother and others attending the birth. It should be kept in mind that all kin relations and events relating to them are traditionally viewed as functions of clans rather than individuals.

[8] Here again, she is addressing Leer as a representative of a social group, the set of those whose father's clan is *Yanyèdí*, and shifts to the plural in talking about this group as a whole.

Wèhá.
Tlaxh x'êghà dikîx' áwé yê iyatì,
ch'a łdakát yá Yanyèdí Yátx'i
yá T'àkhú kàxh áwé.
Ách áwé axh tuwâ sigû yisatìní
yá i shagûn,
àdé yû kawdiyayi yé.
Tle ch'a wâ yikuwât' sá [khuxhastìyí]—
tsu ch'u tlêł ch'a tlèxh áyá khùxhastí,
tsu i ìtikhâch áwé kghwatîw.
A yíxh ûsh kè iyawduwaxhâ [wé T'àkhú]
kha yâ łdakát át x'úx' kàdé yà kakghishaxît.[9]

Àghâ áwé
ch'u wé uhân i tlâ ch'u ł yisikuwu à—
ch'a łdakát gaghisakû yá T'àkhûdáxh
wâ sáyú ikawdayâyi.
Àghâ x'úx' kâ yê kghì.ù tle khúnáxh
yì xh'ałatsìní áwé—
uhânch yê tuwasâkw,
wé Łingítxh hà satìyí.
Ch'a łdakát wé Yanyèdí Yátx'i,
á áwé xh'ałitsìni át áwé yê yatì.
Tlêł ch'a àdùch sá i yàdé jiguxhsagù,
àdé sh gùní khudatîyin ch'âkw.
Ch'a yû diyínde i ît xh'awdutàní,
á áwé sh tûxh áwé dusnîgun.
Á yê áwé iyatì.
K'e wê axh sáni,
xh'ałitsìni sà áwé yê yatì
wé Wèhá,
i jìt àwatî.
Yá Yanyèdí Yátx'ixh isatìyí
dikîx' áwé yê iyatì,
i sàyí tlaxh khúnáxh [xh'ałitsìn].
Á áwé yê dàyaxhakhá wé shàwát.
K'e yû *Queen* àdé,
kha yû *King George* àdé du yâ ayaduwanêyi yé,
tlêł àdé ch'a àdûch sá ch'a wâ sá has wùnaxhsikhàyi yé,
tle khúnáxh yê áwé yatì wê Yanyèdí Yátx'i,

Wèhá.
You are truly exalted,
[you and] all the Children of the *Yanyèdí*,
[whose name comes] from the Taku River.
This is why I want you to see
your background, your history,
what happened in the past.
As long as [I live]—
I will not live forever,
but those who come after you will read it.
If only you were taken by boat along the Taku River
you could write down the whole story in a book.[9]

Now
your mother [that comes from] us, whom you do not know—
but you will know all [your history] from the Taku River,
what happened to you in your past.
Then you will put down on paper
your treasure—
this is what we call it,
we Tlingits.
All the Children of the *Yanyèdí*
are treasured.[10]
No one will shove his fist in your face;
this is how people respected themselves long ago.
If someone were to talk down to you,
one would be offended by it.
This is how you are.
My uncle,
this is a valuable name,
Wèhá,
[that] he gave to you.
As [one of] the Children of the *Yanyèdí*
you are exalted;
your name is very valuable.
This is what I was telling that woman.[11]
As the Queen
and King George are respected,
so no one will be able to say anything against you;
this is truly how it is with the Children of the *Yanyèdí* [12]

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[9] A short section was omitted here, about how difficult it is for most people to write Tlingit so that they can read it back accurately.

[10] Literally, "that which is expensive, valuable." Note that the group is here considered as an entity ("*át*").

[11] Here she refers to Allice Legat, who worked with Mrs. Nyman in the early 1980s.

[12] A person is called the "child" ("*yádi*") of his or her father's clan. Through his namesake, Leer is a child of the *Yanyèdí*.

kha wê Yanyèdí,
yá T'àkhú kàxh áwé.
Á ách áwé axh tuwâ sigû yisatìní
wé àxh i shagûn khuwdzitìyi yé,
yâ uhân hà tûnáxh.
Áyá tlaxh x'êghà áyá łidzî
áyá yìdadi khâwu ùn yù xh'aduł.átgi.

Áyá ch'âkw áyá àghâ,
ch'uł dlèt khâ khùghastìjí,
àghâ áwé
wùch yâ ayadunêyin.
Hàw, Yêł áwé wa.é,
axh sáni sàyíxh isitì.
Xhát áwé Ghùch yê xhat yatì.
Yê daxh kàwahayi khâ áwé
wùch yàghâ tułanùgún.
Àghâ áwé wé hà yátx'i khúnáxh
dàtuwtusinîgu à hà sàyí,
hà łîłk'w, hà tlâk'w,
hà kâk.
Yê áwé yât'à sà áwé,
xh'adudlitsìni sà áwé,
wùch yàghâ has ditì
has du jìxh áyá tùtì.
Yak'ê wé axh sáni àdé du sàyí i jìt àwatiyi yé,
tlêł tsu tlêx' wâ sá utí gúshé.
It's good,
wé Wèhá yû iwdusàyí.
Tlaxh x'êghà áwé yà khusgêyin
wé axh sáni,
wé Wèhá.
Xhwasakûwun tle k'adên.

Áyá yìdát ch'u khunâ
tsu Ghùch áyá xhát,
ha wé khâ tsú Ghùch,
ch'a àn áwé ch'u tle wùch xhánxh khà łudagùkh.
Adáxh áwé yù at kùtìk ghanígún áwé
tle yê xhat yanduskhêch,
"Yá axh àyí axh yádi tsú du yâ sà sá."
Ha wâ sáyú kkhwasâkw?
Yá du îsh Ghùch,
yá du tlâ tsú Ghùch,
wé shàtk'átsk'u tsú Ghùch.
Ha wâ sáyú kkhwasâkw?
Khû digêkh, *see*?
Á áyá axh tugêdexh sitì,

and the *Yanyèdí,*
[whose name comes] from the Taku River.
Therefore I want you to see
the place where your history came into being
through us.
It is truly difficult
to explain this to the younger generation.

Long ago,
before there were white people,
then
they used to respect one another.
Now, you are a Raven;
you are my uncle's namesake.
I am a Wolf.
People in this relationship
    we considered suitable partners for one another.
And to our children [we give]
names [of people] that we held dear:
our grandfather, our mother's sister,
our mother's brother.
Such names,
names we hold dear,
are suitable for [our children];
we give them to them.
It's good that my uncle gave his name to you;
there is nothing wrong with it at all, I think.
It's good
that you were named *Wèhá.*
He was a very wise man,
my uncle
Wèhá.
I knew him well.

But these days, even though, [for example],
I am a Wolf,
and that man is a Wolf too,
they just run to each other anyway.
And afterwards, when they have a potlatch,
they will say to me,
"Me too, give my child a name."
What am I to name her?
Her father is a Wolf,
her mother a Wolf,
and the girl too, a Wolf.
What am I to name her?
It is destructive [to our society], see?
This is wrong to me,

kha yá yìdát àdé yà at kundayen yé.

Ch'âkw wâ sá à wunìyí—
tle ch'u shàtk'átsk'uxh xhat satìyídáxh
xhwasakûwun—
yá khà ìtí dà sá,
k'e axh dà.át s'êł'i yât,
ch'a wâ sá ûsh xhat wùnì,
tle kagaxhduchâk áwé,
ch'a axh dakhês'i,
dà sá tle yê.
Tlêx' tâkw shuwuxìxí áwé dàk gaxhduł.ât,
dàkhw.à sá Ghùchxh sitìyi à,
"I tlâk'w ádi, i tlâ ádi,"
yû khà jixhùxh à kduł.átch tle yû.
A kàdé áwé kandughîx'ch,
"Yá du kakh'anâxháni,
du kanîxh'i yis.át áwé yâx',"
tle tlêx' tle yû.
Áyá yìdát tléł yê at utí,
khushtuyáxh tle khûx' [ch'a àdû sá wâ sá wunìyí].

Á áyá khà ìn ûsh àdé yì.àdí áwé,
T'àkhú yíde,
tle yan shuwutàní áwé,
tle axh xh'êdáxh kakghishaxît.
Tlêł axh tuwâ ushgú
yá axh yátx'i ghèghí—
a xhù.à de kèjín jinkàt tâkw kha kèjínxh daxh sitì—
tlêł axh tuwâ ushgú khut has awughîx'i
yá àdé khutùstîyi yé.
Ách áyá ch'a xhâch tsú át axhwdishî
hà ìn tlêx' dís iwuyèxhí,
if you got any chance.

Ch'âkw ch'u tle wé àghâ
wé Nàda.êyà kaxhłanik yé,
khudzitìyi át áwé â yê tîyin yú.á,
wé T'àkhú wát.
Á áwé wùch tugêt has xh'awdli.át.
[Ch'âkw] tlêł khwasatínch
wé Was'as'ê.
Tlêł yisakú á tsú gúshé?
Ch'u tle wé Kèshixjix'à kìkâ áwé yê yatì.
Tle yû shà tle yû yatì,
tle yû a yáxh yàwashiyi yé yáxh yatì,
[Was'as'ê yû duwasâkw].

and the way things are going these days [is not good].

Long ago, when something would happen to one of them—
ever since I was a girl
I have known this—
whatever a person leaves behind,
such as my tattered belongings here,
if something were to happen to me,
they would pack them up,
my sewings
or whatever.
After one year they would bring them out
for those who are of the Wolf clan,
"This is your mother's sister's; this is your mother's,"
[with these words] they distribute them.
They contribute money for it,
"[This is for] the fence around her grave;
this here is for her headstone,"
[they all work] together.
But now things are not like that;
it doesn't matter to people if something happens to someone.

So if you would only go with us
to the Taku River,
after [the trip],
you could take down my story in writing.
I don't want
my poor children—
some of them are 55 years old—
I don't want them to lose
the way we used to live.
So I too hope
that you can take off a month and go with us
if you have any chance.

Long ago at the time
I was talking about, [before the time of] *Nàda.êyà*,
there were [two] giants
at the mouth of the Taku River.
Now they had a disagreement.
It's been a long time since I've seen
Was'as'ê.
Perhaps you don't know what it is, either?
It's right across from *Kèshixjix'à.*
The mountain is like that,
as if touching the face of it;
it is called *Was'as'ê.*

Á áwé wé Kaxhtûk nânaxh.á à,
áwé wùch kâ khà łuyawdigúkh,
wé khudzitìyi át,
tle has khuwdudlihà.
Á áwé kàxh asèwał'ìx' wêt tle,
tle yá a shàyí tle wé T'àkhú kanaxh diyâde kè àwaghíx'.
K'e yât ûsh tle yû,
yû yindatân áwé,
wé du shàyí.
Yá du kasán khu.a tle yá khà xhikshá tle,
tle às tle yû â yù kawsi.â,
asyátx'i.
Yât, kàxh sawduwał'îx'i yé,
yá du łèkachûxh'u yínáxh áwé wé hîn nàdà tle yû.
Áyá tle yá a têxh'i khu.a áwé tle àxh kè [àwaxhút'],
tle wé T'àkhú yít àwaghíx'.
Tlêł ułgé wé x'ât',
gwáł ch'a yâ *room* ch'a yê gugênk' a yânáxh kułigê,
tle yû áyá kayaxát tle,
ch'as chùkanyátx'i áwé a kâ wsi.à.
"T'àkhú Têxh'i yís áyá,"
yê áwé yàwakhà,
wé Was'as'ê.
Hú khu.a áwé tle wê
áx' yê yatìyi yé, wé Was'as'ê
tle àdé yê wdzigìt tle.
Á áwé wê axh wû yê hà dàyakhâyin,
tle ch'u yîs yadák'wxh satìyídáxh áwé yú.á
du ìn kadunîk ch'u shugu datî,
Wâ sáyú tléł àxh yù ułháshk
wé T'àkhú Têxh'i?
Tle ch'u yìdádidé gíwé â yê yatì.
It's been a long time tlêł khwasatínch.
Ch'u tle wé T'àkhú tle a dagiygé áwé tle áwu.

Wê Was'as'ê khu.a áwé
tle wé áx' yê yatìyi yé,
kêtladi k'wát'i káxh áwé át ana.átjin ch'âkw yú.á.
Á áyú du ìn kaxhanîk wé dlèt shàwát,
yê shákdêwé hà dujîyin,
ch'u tle ch'as xhât kâx' khutudzitì,
kha dlìy kâx'.
Tlêk'.
Łdakát yêde áwé yà kdusxúkch.
Wé t'á, khà yâ łikh'êyi át áwé wé t'á yú.á,
dusxùgún,

Now [*Łkùdasêts'k*] the one upriver from *Kaxhtûk* [started the fight];
they ran to attack one another,
the giants,
and then they fought.
Then [*Was'as'ê*] decapitated [*Łkùdasêts'k*] there
and threw his head over to the other side of the Taku River.
Here, as it were, like this,
face down,
is his head.
His torso [and] shoulder,
there are trees growing around where it landed,
young trees.
Here where he was decapitated
water flows out of his windpipe like this.
His heart he yanked out
and threw it into the Taku River.
There is a small island there,
perhaps a little larger than this room,
stretched out so;
only short grass grows on it.
"This will be the Heart of the Taku,"
said
Was'as'ê.
He [went to]
the place where [the mountain] is today, *Was'as'ê*—
he moved there.
This is what my father-in-law used to tell us;
since he was a young boy
they told him that it's still the same as ever.
For some reason it never drifts away,
the Heart of the Taku?
I suppose it is still there to this day.
It's been a long time since I've seen it.
It is still in the middle of the Taku River.

At *Was'as'ê,*
at the place where it is,
they would go for seagull eggs long ago.
This is what I was telling that white woman:[13]
maybe this is what people thought of us Tlingits,
that we subsisted only on fish
and on meat.
No.
They would dry all sorts of things.
King salmon is a highly valued food, they say;
they would dry it:

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[13] Here she refers to Allice Legat, who worked with Mrs. Nyman in the early 1980s.

a yuwàxh'îshi,
a kùwú,
a shàyí,
a díxh'i.
Khúnáxh a xh'îshi khu.a áwé tle káxh dułx'âs'in.
Tâkw yìn áwé,
dàkhw.à sá
wâ yatìyi yêx' sá a shàyí kadułkéłxh,
dustâych.

Ha dà sáyá êł'xh has awułyèxhín.
Ha tle ch'u ch'âkw khu.a shákdê tlêł wuduskûwun êł'.
Àghâ áyá axh wûch axh ìn kanik yé khu.a áwé,
yê sh kałnìgín,
wé Kèshixjix'à jighè áwé yú.á anaxh yan yakw.ùkhùxhch,
tle wé té kh'wátl tle gán a dàt du.àkch.
Yê áwé daxh kudigê,
yê kwdiyât',
wê a síxwti yê kwditlâ.
Át yandułkít'ch
yú.á.
Tle wé dèkî tle yû,
wé yaxh'âkdáxh áwé yê dàduné.
Wé êł' hîn tle shàdułts'ît'ch wé té kh'wátl tle.
Tle yû a dàdé ùdu.àkch tle,
uł.úkch, uł.úkch.
Kàxwâ a kàdé yà kagaxhłakúxún.
Ch'u tle a kát kawułkùxú áwé
dàk wùdułkît'ch yú.á,
ghas.ât'i yís.
Wé shâ khu.a áwé dzísk'u kułûx'sháni
yaxh has awùs.úxch tle,
daxh udusxúkch tle kdułk'wât' tle yû.
Maybe a pound of salt, maybe more,
all depends on how much salt.
A ká tle yê kunaskákch
wé té kh'wátl tle.
Àghâ áwé tle a kàxh tle kaduxâs' wus.ât'i,
tle wé at kułûx'sháni tûde tle,
tle yaxh yà shayakdułhíkch wé êł' xùk.
Yê áwé has awuskûwun.

Hàw, yá tlêkhw, wé xákwł'i áwé kdusxùk,
kha gàwákh,
tínx wé s'ìk ìxhí xhù,

dry fish from the belly,
the tail,
the head,
the back.
They would slice off fillets to make the real dry fish.
Then in the middle of winter,
whichever ones [they felt like],
sometimes the heads, they would soak them
and boil them.

And you know what they made salt from?
Long ago perhaps they were not familiar with salt.
But then according to what my father-in-law told me,
he used to tell this story,
that people used to beach their canoes inside *Kèshixjix'à*
and build fires around stone pots.
They were tall
and long,
and the handles were stout.
They would move [the pots] about with poles
[stuck through the handles], they say.[14]
They would [go out to] the ocean
[and] get [salt water] from the channel.
They would fill up a stone pot with salt water.
Then they would build a fire around it
and it would boil and boil.
Gradually the water would evaporate.
When it had evaporated
they would lift the pot off the fire
so it could cool off.
The women would [take] moose bladders
[and] inflate them;
they would let them dry and fold them into shape.
Maybe a pound of salt, maybe more,
it all depends, how much salt [you get].
It was this thick
on [the bottom of] the stone pots.
Then they would scrape the salt off after it cooled.
[and put it] into the bladders,
filling them with salt.
This is what they knew how to do.

Well, they also dried berries: soapberries
and serviceberries,
crowberries in black bear grease,

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[14] She explains that they would put a stick through the handle of the pot to serve as a handle with which to move the pot.

dà sá wùch ghunayâde tlêkhw.
Wé xákwł'i ch'u tle
tle yû áwé yú.á—
axh tlâch áwé axh in kanìgín
tle yât'át yáxh kuskàk.
Tle yû áwé tle a tayìxh shìy dułyèxhch
tle khûk yáxh tle yû.
Wudustàyí,
tle kawut'îx'i áwé
tle yû a kàdé kduchâk tle,
tle yû łàkh'ásgi yáxh [kadust'âk] tle yû,
tle daxh dusxùk tle wé gàwákh kha wé xákwł'i.
Tâkw yìn áwé kadułkéłxh.
A xhùshûgayi áwé wé gàwákh
yê dàduné wé atxhá ítde.
Wé sh kadułnìgí—
àghâ khu.a s'é *tape* khà jì yê yatì—
sh kałnìk shû aghakhîch.
Á wé yîs khâx'wch áwé yê dànê nìch wé xákwł'i,
yá xákwł'i ghaduxhà yís.
"Ch'a yâx' xh'aynákh wé sh kałnìk,"
yá xákwł'i duxhâ nìch yú.á.

Hàw, yá xhât yan ghadusxúgún áwé
shà kàdé yâde ana.átjin wé *Atlin*.
Tsáłk áwé yê dàduné,
kha s'àxh, tawê, jánwu, watsíx.
Łixhêdli khâ áwé dzísk'w ajákhxh.
Tle dusxùk,
tle łdakát yan wudusxùgú áwé
[wùch shukàdé duyâ nìch.]
Wé *old village* Tatlenx'ixhù yû duwasâkw, Tatlenx'ixhù.
Áyá dà sáyá,
tawê dlìyí, s'àxh dlìyí, tsáłgi dlìyí,
yê wùch xh'âxh áyá dus.ìyín ch'âkw.
Yê áyá has hà uwajî,
ch'u tle ch'as tlêx' yatìyi át kâx' áyá khutùstîyin.
[Tlêk',] tle wùch ghunayâde.

Axh chànch áyá axh wakhkâx' yê wsinì.
He', jánwu ìkh kawtuwajéł,
wé T'àkhú yík.
Yá a chíghayi yû áwé duwasâkw,[17]
yèsú yaxh daxh ayawłihíts,

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[17] End of this side of the tape.

all kinds of berries.
Soapberries—
like this, they say—
my mother used to tell me
they were as thick as this.
They would make the bottoms of the containers from tree limbs,
square.
After they were boiled
and had hardened
they would store them in these,
pressing them down like seaweed;
they dried serviceberries and soapberries.
In winter they would soak them.
They would [mix] sugar in with the serviceberries
[and] prepare them for after dinner.
When they told stories—
I wish they had had tapes then—
they would sit around listening to stories.
The young people would prepare soapberries,
soapberries to eat.
"Leave off your stories now!"
they would eat the soapberries.

Now after they finished drying fish
they would head this way, to the mountains by Atlin.
They hunted ground squirrels,
groundhogs, mountain sheep, mountain goat and caribou.
A lucky man might get a moose.
They dried them,
and when they had dried everything
they would carry [two packs] down, relaying them.[15]
The old village is called *Tatlenx'ixhù*.
[They would take different kinds of meat,]
mountain sheep, groundhog, ground squirrel,
[and] cook them together on different occasions.
But what people think of us
is that we subsisted on only one kind of food.
No, different kinds.

I was there to see my mother-in-law do this.[16]
My, we carried mountain goats down
at the Taku River.
What are called hoofs
she singed the fur off all of them;

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[15] That is, they would take one pack to a point, leave it and go back for the other and pack it a ways past the first, and so on.

[16] Literally, "My mother-in-law did so to it before my very eyes."

ch'u tle wé gishù xâs'i yáxh daghàtì.
Hîn tâdáxh daxh awłixás' tle,
tle wé a shàyí tsú.
Àghâ tsá sùkh gwêł tû akàwachák tle.
"Yû ênà kàdé nastí,"
yê xhat dàyakhá.
Khúnáxh áyá yìdát yá *January* yát áwé a káxh xhat xh'èwawûs',
"Hàt à ła.á wé at chíghayi,
kha wé a shàyí."
Ch'a kh'wátl ká akàwachák,
awsitâ tle.
Hîn yáxh î áwé—
It's quite a change from other things, eh?

Ha yê áwé khutùstîyin,
yê áwé dàyaxhakhá.
Łidzî khu.a áwé
wé tlêł a yáxh akùshxìdí xhâ.

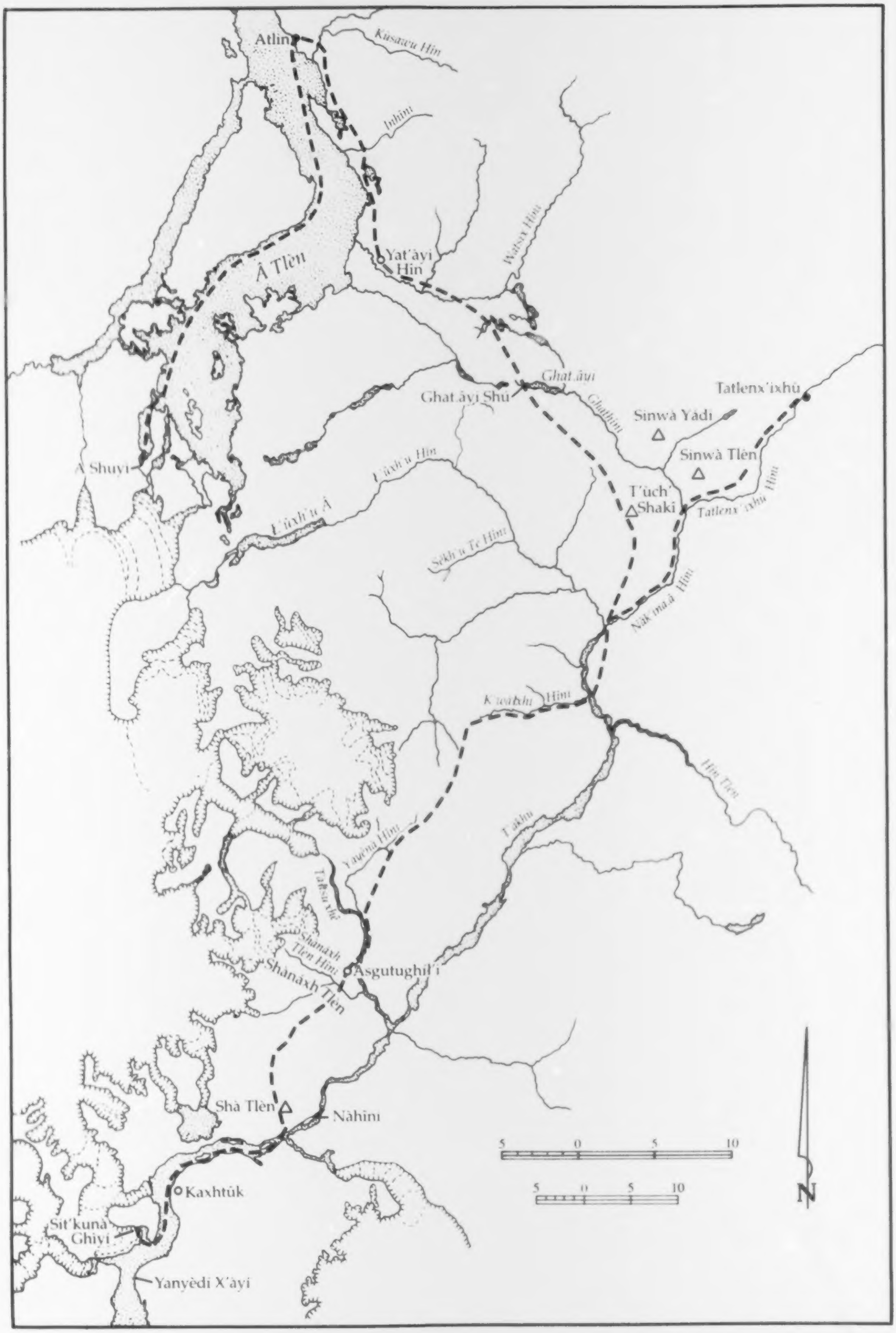
they are just like bacon.
She took them out of the water and scraped them off,
and the heads likewise.
Then she put them away in a gunnysack.
"Put it on the drying rack,"
she told me.
Not until this time of the year, January, did she ask me about it,
"Bring some hoofs
and heads."
She put them right in the pot
and boiled them.
When it was quite soft from boiling—
It's quite a change from other things, eh?

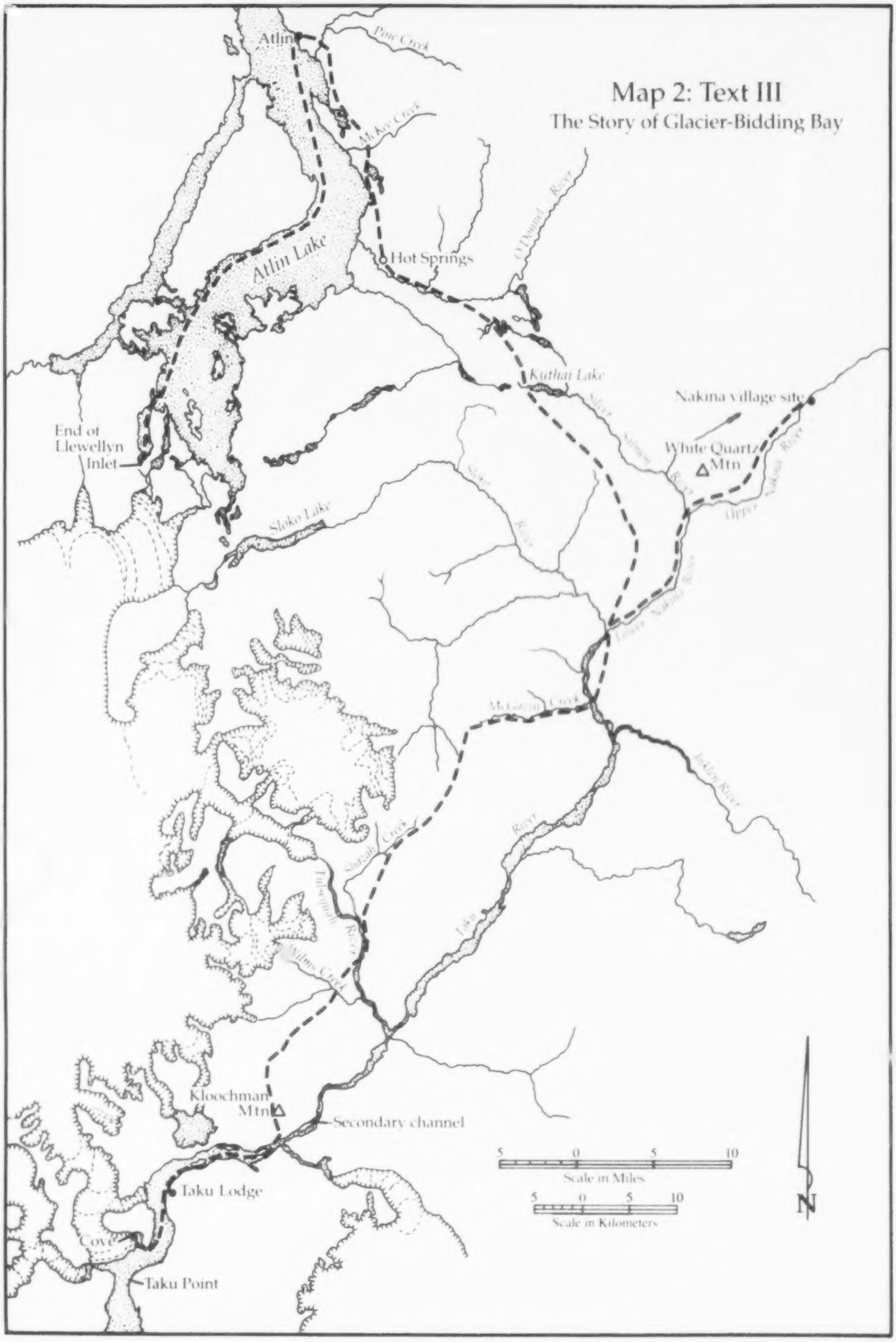
This is how we used to live;
this is what I'm saying.
But it's hard [to understand]
when it is not written down accurately.

Sèdayà Elizabeth Nyman (left) with *Tsínt'* Margaret Calvin in 1990.

Back row: *Skundaxhdu.ù* Bessie, *S'igaxhshâk'w* Mary Anderson, *Sèdayà* Elizabeth Nyman, *Khàtgwèxh* Sandy Anderson(baby), *Łkhùxhì* or *Xh'adèkna.àt* Mary Jack, *Xhàstìn* Lucy Jack. Front row: Caroline Jim, *Gùntá Îsh* Roy John, *Khìdudâ* Jimmie Williams, in front of the priest's van at the Catholic Church in Atlin in the 1950s. Photo from Elizabeth Nyman's personal collection.

Elizabeth Nyman in Tulsequah circa 1940. Photo from Elizabeth Nyman's personal collection.


Atlin
Kusawu Hin
Inhini
Â Tlèn
Yat'àyi Hin
Watsix Hini
Ghat.àyi
Ghat.àyi Shù
Ghathini
Tatlenx'ixhù
Sinwà Yàdi
Sinwà Tlèn
Â Shuyi
L'ùxh'u Hin
L'ùxh'u Â
T'ùch' Shakì
Tatlenx'ixhù Hini
Sèkh'u Te Hini
Nàk'ina.à Hini
K'walxhi Hini
Hin Tlèn
T'àkhu
Yayèna Hini
Taltsu'xhi
Shànàxh Tlèn Hini
Asgutughil'i
Shànàxh Tlèn
Shà Tlèn
Nàhini
Kaxhtùk
Sit'kunà Ghiyi
Yanyèdi X'àyi
5
0
5
10
5
0
5
10
N



Map 2: Text III

The Story of Glacier-Bidding Bay

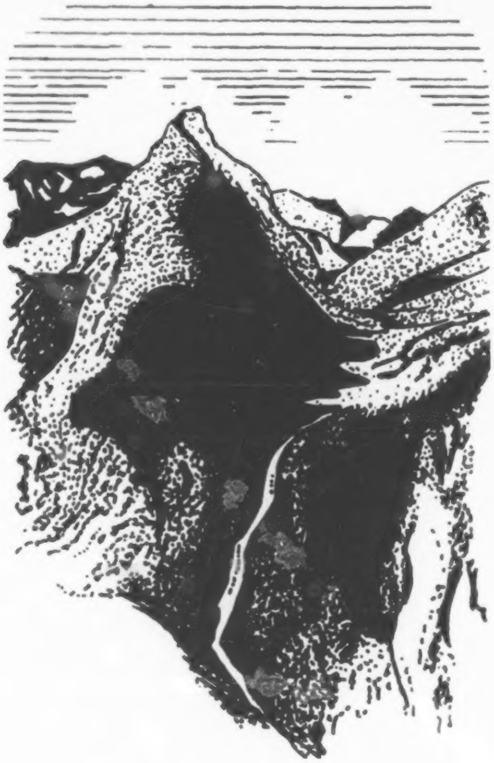
Atlin
Pine Creek
McKee Creek
Atlin Lake
Hot Springs
O'Donnel River
Kuthai Lake
Silver Salmon River
Nakina village site
White Quartz Mtn
Upper Nakina River
End of Llewellyn Inlet
Sloko Lake
Sloko River
Lower Nakina River
McGavin Creek
Inklin River
Shazah Creek
Tulsequah River
Taku River
Wilms Creek
Kloochman Mtn
Secondary channel
Taku Lodge
Cove
Taku Point
5 0 5 10
Scale in Miles
5 0 5 10
Scale in Kilometers
N

Łkhukanyé David Johnson, and *Sèdayà* Elizabeth Nyman ride an ice floe across the Nakina River in about 1927. Photo from Elizabeth Nyman's personal collection.

Text III

SIT'KUNÀ GHÌYI DÀT SH KAŁNÌK

THE STORY OF GLACIER-BIDDING BAY



SIT'KUNÀ GHÌYI DÀT SH KAŁNÌK
February 1988

Wé Sit'kunà Ghìyí
tle yê áwé yatì,
łatín wê—
yâdu á wé sít' anaxh hàt kàwa.ayi yé tle
tle yû àxh khukayaxát.
Tléł tlaxh unałí wé ghìy,
  tle ch'a yàdachûn áwé tle yû yatì.
Tle x'à áyá yât tle.
Á áwé Yanyèdí X'àyí,
kha tsu Sít' X'àyí yû áyá has ayasâkw
  tle àxh áwé tle yá *Taku Lodge*-de tle khukawdishû.

Á áwé has akanîk áwé wé axh îsh wé du húnxhu tín wùch ìn,
wé sít'
ùn yù xh'adudli.átk,
khà xh'aya.áxhch yû has xh'ayakhá,
wé Nàda.êyàch
    tsu àxh dàk wułłàyí yîyich
á àxh áwé has awsikû.

Á àghâ áwé wé axh îsh tle yá sít'de wùgùt tle,
wé Nêxh'w khu.a.
Wé Nats'áł khu.a áwé yât, yá ghìy tâk áwé
át ayàwayèk wé tsà—
gùnáxh sá kè à yawdzi.â—
áyá ch'as ayasa.únxhà,
ch'as ayasa.únxhà.
Axh îsh khu.a áwé tle yâde wùgùt wé sít'de.
Dèshi àdé du ûnayi duwa.áxhch.
"De tsu à wdzitûk wé ûnà,"
yê dàyatùkhá wé axh îsh,
wé tlêx' à,
wé Nats'áł.

Kàxwâshgí—
gúshé x'ùndahîn sáwé àdé at wułi.ûn,
de ch'âkwxh nastî áwé tsu ch'as anaxh hàt uwagút.
Dlèt yátx'i xhá yê yatì.
"Wêxh yà nagút axh îsh," tle yû xh'ayaxhakhá.

THE STORY OF GLACIER-BIDDING BAY
February, 1988

Sit'kunà Ghìyí (Glacier-bidding Bay)
is like this,
see—
here is where the glacier moves this way;
the valley continues like this.
A short distance away lies the bay,
straight on down.
Here is a point.
This is *Yanyèdí X'àyí* (*Yanyèdí* Point)—
they also call it *Sít' X'àyí* (Swede Point)—
it extends out toward [where the] Taku Lodge [is].

This is what my father and his brothers would discuss together:
the glacier
could be spoken to
and it would understand what it was told, they said,
because *Nàda.êyà* [had let the blood drain from the slave's body
and] the ice had receded, melting away from it.
This is how they knew about it.

One time my father went to the glacier,
Nêxh'w (Tom Williams).
[His brother] *Nats'áɫ* (Telegraph Jack) was here at the back of the bay
hunting for seals by waiting for them to surface—
whenever one would surface
he would shoot and miss,
shoot and miss.
My father went over here toward the glacier.
Eventually the sound of his gunshots came from there.
"One of them fired his gun again,"
we said of my father—
the other one, that is, [his brother]
Nats'áɫ.

Finally—
I don't know how many times he fired that way—
after a long time he came back this way.
There were snow drifts on the ground.
"There comes father," I said.

Ch'a áx' ghàxhtusitìni yé yáxh kunàłiyi yé áwé
hà ìn àwach'íxh' wé sít'.
Dà sáwé a ká tle yû kayaxát.
Sít' tle yû áwé àghâ áxh daxh kaduháshx'w,
yè nałên áwé.
Ch'a àn áwé tle yê
sít' xh'ânáxh tle yû,
tle yânáxh hàt uxìxch tle tsu.
Yât tsu à tîn, tle tsu a xh'ânáxh tle tsu.

Àghâ áwé wé sít' kè àwas'úw tle yû,
tle wé tsà shèyí áwé tle a dà ayàwayìkh,
kha yât tle yû,
kanêsdi yáxh a ká.
Àghâ áwé tsá a kâ akàwachák wé tsà,
tle yû wùch dasêx'in tle.
Yèsú
yê ayawsikhà, "Yá Sit'kunà Ghìyíde áyá iwduwa.îx',"
tle yê áwé ayawsikhà.
Ách ásíwé tle yê tle ghunayê uwaxíx tle.
Ha wânáxh khu.a sáyú ch'u tle
a dà yà łaháshch tle tsu yât'à tle tsu wé tlêx' à,
tle yû,
tle khà xh'ânáxh át wùgùdi yé yáxh yatì wé sít'.

Tle ch'as tułatín áwé.
Tle yê, tle wé Sit'kunà Ghìyí yê yatì,
tle khúnáxh yât áwé tle
tle áx' tle yandachûn yan uwagút—
yan uwaxíx wé t'îx'.
Tle a kanaxh sanàshû,
tle a dàxh yè nałłên tle.
Tlâkw áwé wé a dàt has uwa.át,
s'éł' x'wán áwé yê s adaghà.ù.
Tle a kàxh tle yû dákhde dughîch tle yû.
Tle wé a kàxh dàkh has akajêł áwé tle
wé ghîn tle has awłixàsh.
Àghâ tsá yèsú tle yû has awsix'â.
Ch'a ghuna.à shìy anaxh has ayawłitsákh
tle a kát has akàwayíkh.
Tle wé tsà áwé tle a kh'ałûnáxh has anaxáshch,
tle anaxh has ayawusyìghí tle
axh îk' jìt,
tlêx' à áwé xhát.
Kashixh'íł'k wé át ch'u tle yû
yà nashxh'íł',

When he had gotten close enough for us to see
he pointed at the glacier.
The surface of it looked like this.
Icebergs were floating up against it;
the tide was going out.
Nevertheless, [instead of following the tide,
one iceberg threaded its way] between the other icebergs;
it kept moving this way along here.
There was one here and again [it moved the same way]
between them.

Then he chopped an iceberg to shape
and marked it with seal blood, drawing a line around it
and here, so,
on top, in the form of a cross.
Then he piled the seal on top
head to foot, like this.
Then
he told it, "You have been asked to go to Glacier-bidding Bay,"
he told it.
So it started to move.
For some reason
it threaded its way around the other icebergs, this one and that one,
like this,
the way a person picks his way through a crowd.

We just watched it.
Glacier-bidding Bay is like this,
and right here
it came directly shoreward
and reached shore, the ice.
There was a big pile [of seals] on it
and the ice was melting away on the edges.
They quickly positioned themselves around it;
they had rubber boots on.
They took the seals off and threw them up on the bank one by one.
After they had gotten them all off
they cut red willows.
Then they worked them to make them supple.
They took another stick and looped the willow around it
and pulled it tight.
Then they cut each seal just below the nose
and when they threaded the willow through the cut
[they gave one] to my brother [to pull home]
and another to me.
It was slippery so
[the seals] slid along easily;

tle daxh katùxhút'x'w áwé wé s'ísà hít xh'awùłdé.
Hé' wé axh tlâk'w kha wé axh tlâ kha axh shátxh
tle has awłiháw kwshêwé
wé â has gughałx'ish yé tle.
Ch'u nás'gináxh hás áwé łítà has du jìwú.

Jî, daxh xhasik'ê, a xhù à áwé tle t'ùch' yáxh daghàtì,
yá a kach'éch'xhi tle yû.
A kàdé łighî wé t'ùch' yáxh xhasatìyí.
Tle á áwé tle daxh has ałx'îsh tle.
Hé', tle dà sá tlaxh khût uwahayi át wudujàghí
a yáxh áwé tle a kàxh sh dlitî axh shátxh khu.a.

Tle yá a kùwú áwé tle àxh—
a gìní áwé yû duwasâkw—
tle àxh daxh ałxâsh tle.
Tle tsîk tûxh áwé yê adàné tle daxh ałhîts,
tle daxh ałxâs' tle yû.
Tle wé gishù xâs'i ùdaghàyâ tle.
Tle wé dlèt tín áwé tle tsu ùxâs'ch tle yû,
té kh'wátl kàdé tle.

Yan has asnî áwé tle wé nàs a yídáxh yê s adàné,
tle ch'a du jishâx' áwé wé axh shátxh.
Tle yât'át yáxh áwé kùtlà,
wûshnáxh yà anasyíkh tle yû.
tle yínde yè nagás'.
A tú áwé tsá wé tsà dlìyí tle yât à uwatsákh kha yât,
wé tày áwés tsu yât tle dàx'ùn yìká.
Tle a tûde áwé yè naxíx wé [dlìy kha wé tày]—
tle a dàxh yê à nasnìn tle yû.
Tle yá a yânáxh kè asnî áwé tle
axh'awsi.áxhw tle.[1]
Tle axh'asa.âxhw áwé tsá wé kh'wátl kàdé àwatì,
tle axh'awłi.úk tsu.
Tle yà na.în yé yáxh áwé tle ch'as
tle a dà yà ndaxhagi yé yáxh yà nanìn
yû yà ndaxh'íxh'i.
Tle wé dlìy tsú, kàxwâ yê yà kagùtlâ.
Dèshi ya.î—

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[1] Or "*axh'awłitl'ín.*"

we pulled them over to the doorway of the tent.
My mother and her sister and my older sister,
I guess, had laid down hemlock branches
where they were going to skin.
All three of them had knives.

My, but the seals had nice fur! Some had black
spots like this;
the places where the fur was black were shiny.
Those are the ones they were skinning.
As when one kills something that one really hungers after,
my sister was overjoyed.

[My mother] took the tails—
they're called flippers—
and cut them off.
Then she skewered them and singed off the fur
and scraped them off.
They look like pork rinds.
She would put snow on it and scrape it off [2]
[and put it] into a stone pot.

When they had finished that, they took out the intestines;
my sister was there ready to help [my mother].
It was as big around as this;
she was chaining it
so that it hung down.
Inside the intestines she stuck pieces of meat here and there,
and pieces of fat here, in four places.
The meat and fat disappeared inside
[as] she braided more intestine around it, like that.[3]
And when she had braided it up past the [meat and fat]
she tied off the end.
After she tied it off she put it into a pot
and boiled it again.
As it was getting cooked
its surface contracted so that it became more compact
[like a sausage] as it shriveled up,
together with the meat; it ended up this big around.
Eventually it got cooked—

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[2] They would put the seal into snow or else put snow on top of it; this would make it easier to scrape off the outer skin.

[3] She started by chaining the intestine, then forming a circle around a piece of fat. She then proceeded to braid a tube by chaining on the existing chain, in the same way one crochets a sock. She would braid up past a piece of fat until it "disappeared" inside, that is, she could no longer see it. Then she would put another piece of fat inside the tube of intestine she was braiding. Finally she would tie off the ends.

tle all day gíwé a kát as.ín—
wudli.úk.
Áwé tsà gìní tsú de yan uwa.î.
Tléł tlaxh tày áwé yê utí.
Ch'u tle ch'as yû khunùgú gíwé
tle ch'as xhís' yáxh áwé yatì
tle ch'a tày tín tle.

Tle ch'a wtuwakhídi yé yáxh áwé hà yatì uhân khu.a
wé axh îk' tin,
tle ch'a yû tùtìní tle tléł hà tuwâ ushgú.
Hé', tle àxh dàkh awsi.ín wé du kh'wádli wé axh shátxh.
Tle wé yán hàwú káx' áwé yan àwatî
a tûdáxh hîn ghàghadàyí yís,
wé àn uwa.iyi hîn a tûtxh ghàghadàt.
Wé tsà gìní tsú tsu ch'ù yê.
Axh îsh khu.a áwé tle wé a s'ûghu tle has akawsihán tle yû,
tle s'ikhyatû yù has ałi.átk tle.
Has awsikû áwé de tléł gaxhtùxhàyí wé axh îk' tin,
ch'a hà tuwâ áwé ksiyê,
tle khúnáxh t'ùch' yáxh xhâwé daghàtì a dlìyí kha wé a shèyí tsú.

Hé', axh shátxh tle yû áwé akłax'âs' wé a nàsí tle yê,
tle wé dlìy a tû uwa.î.
Tle êł' a yâ yê yù asinìk tle.
Àghâ áwé tsá akaxásht, axhá.
"K'e xh'ê à idanú," yû xhat dàyakhá,
"Tlêk'," tle.
Axh îk' tsú "Tlêk'."
Tle wé a gìní tsú tsu ch'ù yê tle yû akłax'ás't tle,
tle wé dlìy xùk tín áwé tle axhá.
Uhânch khú.a tlêk' tle ch'as
ch'as wé dlìy xùk yê kułgè áwé hà jìt wududli.át,
ch'as á áwé wtuwaxhâ.
A sayèkh tsu ch'ù yê, tle yê tle ch'as wé kûx,
kûx has awsi.î, ch'as á áwé wutuwaxhâ.

Dèshgí dê dàx'ùn uxhî.
Áwé axh îsh yê yàwakhà, "Yaxh has yaguxhłałâxw wé at yátx'i.
K'e yú ghíł' yàdé nkhagùdí,
jánwu shákdé áwu,
khushtuyáxh jánwu yádi xhwa.ûni."
Tle wùgùt.
Tléł tlaxh yìwuyât' áwé tsu ch'as anaxh hàt awsixát' wé jánwu.
Wé ghîn a sê awsidúx',
àn yû yà anasxát'.
Tle wêx' hàt awsixát',
tlâkw áwé tle wé yán hàwú—

I guess she had it on the fire all day long—
it was finished boiling.
The seal flippers were also done cooking.
[The "fat" on the flippers] isn't really fatty.
Because [the seal] moves [its flippers constantly] like this, I guess,
[the "fat"] is more like gristle
together with fat.

We were pretty suspicious of it,
my brother and I;
we disliked it on sight.
My older sister, though, took her pot off the fire
and set [the braided intestine] on the hemlock boughs
to let the liquid drain off,
so the liquid it was cooked in could drain off;
she did the same with the seal flippers.
My father [and his brother], meanwhile, cut apart the ribs
and smoked them briefly over the fire.
They knew my brother and I would not eat this;
it looked strange to us:
the meat and blood were just black.

Then my sister sliced up the intestine;
the meat inside was cooked.
She rubbed salt over it.
Then she cut it up and ate it.
"Why don't you try some," she said to me.
[I just said] "No";
and my brother, too, "No."
Likewise the flippers, too, she sliced them up
and ate them with jerky.
We didn't touch it;
they just gave us pieces of jerky about this size,
and that's all we ate.
The next day, likewise, nothing but rice;
they cooked rice, and that's all we ate.

Now four days had already passed
when our father said, "The children are going to starve.
I'd better go to the cliffside;
maybe there are mountain goat—
if I shoot even a baby goat, that will do."
So he left.
Before long he came back with a goat in tow.
He had a willow withe tied around its neck;
that's how he was towing it.
He dragged it over there
and quickly they took hemlock boughs—

tle yû kh'âtl' yáxh xhâwé daxh sitì wé át—
tle wùch kinâ áwé tle yû áxh yà has akanałjéł.
Has awłix'ìsh wé jánwu.
Yá a ghádzi áwé tle tlâkw tle akawłix'ás' tle yû axh îsh khu.a—
awsikû hà ît yàn uwahâ—
tle wé gishù ìxhí tin tle akawłis'íkw hà xh'ès.
"Yaxh has yaguxhłałâxw wé at yátx'i," yú.á.
Tle ch'a á áwé tsá wtuwaxhâ wé axh îk' tin.
Kûx tsú àn has awsi.î.
Tle axh îsh yê yàwakhà,
"Tléł ułigêyi jánwu áwé ch'as wé at yátx'i xh'ès áwé.
Uhân khu.a áwé tsà dlìyí kâ yè khugaxhtùstî,"
yê áwé xh'ayakhá.

Tle yagê àdé s àwajaghi yé wé tsà.
Á áwé yan has axhsanì yís,
tle àdû àyí sá yan awłix'ísh tle has ał.éł'xh tle,
tle tsu tlêx' à, tsu tlêx' à.
Ch'as kè daxh nadaghát wé tsà dùgú khu.a tle yû.
Daxhdahîn gíwé—
wé Kaxhtûk Xh'ayì â yê hà yatì
s'ísà hít yì—
daxhdahîn gíwé àdé awusxât' axh îsh
wé tsà tàyí kha wé—
wé a dùgú,
àn.

Yâx' áwé tsá àdé ghunayê wtuwa.át,
tle â kè wtuwa.át.
Tle łdakát áwé tle t'îshde has ał.àt wé axh tlâ wé tsà,
t'îsh yaxh yawdudliyéxh tle yû,
yû yaxh yakawdudlijéł.
Tle yaxh yasaxûk áwé tle has akàwachák.
Tle àxh yèsú wé nánde ghunayê wtuwa.át—
a tûx' gwáł ch'a nás'k gíyú utí hà kèdlí—
tle wé *boundary line* îxnaxh.á wûshnáxh tìy hít át da.â tle àdé áwé.

Á àghâ áwé wé—
gwáł i ìn kaxhwanìk wé *game wardens* jìdáxh khut ayawtudi.àt?

{Tlêk'.}

Ha tle á ktsú i tuwâ sigû i ìn kaxhanìgí?

{Àá.}

Tle wé wûshnáxh tìy hít,
yagê wé wûshnáxh tìy hít

they're flat, you see—
and spread them out several deep.
Then they skinned the goat.
My father, meanwhile, took a hindquarter and quickly sliced it up—
he knew how hungry we were—
and fried it with bacon grease for us.
"The children are going to starve," he said.
So that is what my brother and I ate.
They cooked rice with it, too.
My father said,
"It's small goat, just enough for the children.
We [adults] will live on seal meat,"
he said.

It was a lot of seal they had killed.
In order to get them done,
whenever someone finished skinning one they salted it,
and the next, and the next.
The seal meat was piling up, like this.
Twice, I guess—
we were living at *Kaxhtûk Xh'ayì*,
(the campsite near Taku Lodge) in a tent—
my father took two loads, I guess, of
seal fat and
skin
as well.

Then at this time we started off
and walked up [to the campsite].
My mother and the others put all the seal skins in tanning frames;
they built the tanning frames
and set them up.
When they were all dry they packed them away.
From there we started off upstream—
we had maybe three dogs with us as well—
to a place south of the boundary line where there were some cabins.

After that—
have I ever told you about how we fled from the game wardens?

{No.}

Would you like me to tell you about that too?

{Yes.}

That cabin—
it was a big cabin;

tle á áwé a yì nèł khuwtuwa.û.
Sdùx tsú a yì, *heater* tsú a yì.
"K'e dzísk'u ł'ûn kukhwagût wé gán yan yê xhwsanìyí,"
yû xh'ayakhá wé axh îsh khu.a wé Nêxh'w.
Tle wé gán yan yê has asnî nèłdé tùyâ,
axh îk' tin katùchâk.
Yagêyi hít áwé,
tle yú îxnaxh.á wé xh'ahât kíknáxh áwé tle yû
â katùchâk tle yû,
hênaxh.á tsú tle.
Gân áwé tsu hà jiya.âk yê awsinì wé axh îsh
yèsú tsu â ktudachâk
tle yú dikínde kàwa.úk tle yû.

A siyèkh áwé ał'ûn wùgùt.
Tlèkhâ kha kìjín yê áwé du.ûw wé a dùgú,
wé êł' káx'.
A yís áwé tle
wé axh tlâk'w Dàxhłâ kha axh tlâ
Xh'adèknà.àt,
yâdu axh shátxh Xhàstìn,
tle wé dzísk'u yádi áwé du jìxh du.àxh wé axh shátxh khu.a.
Wé hás khu.a áwés wé a tlâ
wâni dêxh has ùjàkhch tle yê.

Dlèt khâ áwé tle yá T'àkhú diyânaxh.á
hà kìkâ yê yatì.
De yà ndashán wé khâ shàn,
Oscar Yehring yû duwasâkw.
Tle áwé tle axh îsh yê yàwakhà,
"K'e du xh'êxh à naxhtùtì yá dlìy,
tlaxh yak'êyi à a s'ûghu kha wé—
kadułs'ikwxh à a ghatsdàdlìyí," tle yû yàwakhà.
Tle daxh has àwaxásh tle yû tle àdé dàk àn uwagút,
du xh'êxh wuduwatì.
Yèsú àxh sh tughâ ditì.
Xhachu hú ásíwé kè hà kakghwanîk.
Tle x'ùndahîn sáwé dzísk'w yaxh ayawłijákh

that's the one we moved into.
It had a stove and heater inside.
"I'd better go moose hunting after I've gotten firewood,"
said my father, *Nêxh'w.*
After they had gotten the firewood we packed it in,
my brother and I, and stacked it up.
It was a big house;
on the south side alongside the door
is where we stacked it,
and on this side, too.
Outside, too, father cleared away a place for us to work
and we stacked wood there too;
it was piled high, like this.

The next day he went hunting
The going price for hides was twenty-five dollars
on the coast.
To that end [they were putting up hides],
my aunt *Dàxhłâ* (Anna), my mother
Xh'adèkna.àt (Mary),[4]
and my sister *Xhàstin;*[5]
they gave the hides of the moose calves to my sister.
[If] they [kill] a mother [they also kill her calves];
sometimes they kill two [calves] in that way.

There was a white man living across the Taku
from us.
He was getting pretty old;
his name was Oscar Yehring.[6]
My father said,
"Let's bring him some of this meat,
some really nice ribs and
fried hindquarter," he said.
So they cut some up and went over there with it,
and gave it to him.
Then he thanked them for it.
Whereas in fact, he was the one who was going to report us.
I don't know how many times they went to kill moose,

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[4] *Xh'adèkna.àt*, also named *Łkhùxhì* after her grandmother, was biologically Elizabeth Nyman's mother's mother's elder sister, the one who adopted Elizabeth after her mother's death. Here and elsewhere Mrs. Nyman simply calls her "mother."

[5] *Xhàstin* was her husband's brother Frank Williams' wife, but she calls her "sister" here. She does not know her English name.

[6] This name is pronounced like "Yehling" on the tape, but there is a "Yehring Creek" that empties into the Taku Inlet in front of *T'àkhú Têxh'i* (the Heart of the Taku), which according to Donald J. Orth's *Dictionary of Alaska Place Names* is named after one Oscar Yehring. Mrs. Nyman does not know its true name.

wé axh îsh kha wé tlêx' à,
wé du húnxhw,
wé Nats'áł.
Tle ch'u dáxhináxh hás has na.átch
tle wé at dùgú hàxh duł.àt.
Tle hás khu.a áwé yê s adàné wé axh tlâ wé at dùgú.
Hé', tle yûde yê daxh xh'atukwdliyât',
wé has du at dùgú àdé has ashayatì yé.
Ch'a wâ yù kùtî sáwé tsá
ch'as hà xhánt uwagút wé khâ, wé dlèt khâ,
jâji yê daxh adaghà.ù.
Khachu tle
wé dzísk'w â has a.ìn yé xhù ásíwé át wùgùt tle
x'úx' kàdé yà akanashxít.

Adaxh áwé tle àxh
tle wé Tàłtsuxhêde tle tsu has at kàwanâ,
tle tsu â kè wtuwa.át wé ghàtâ yê dàné áwé.
Tle wé at dùgú khu.as tle ch'a â yê wùtì,
kha wé tsà dùgú.
Tle daxh wududlixwách,
daxh has awłixwách wé axh tlâ,
wé nèłnáxh,
wé tsà dùgú,
tle yaxh daxh ayawłixwách.
Ch'a yèsú ł has du xhánt khutùtìnjí áwé wé axh tlâk'w,
ghúkhł' kwshêwé àwa.ún wé axh îsh.
À áwé tle awłik'úts axh tlâk'w Dàxhłâ khu.a,
ch'u tle ch'as yá a k'itukaxh'wâł'i áwé
tle *it's pretty, you know.*
Tle awłix'ìsh wé ghúkhł',
tle at kâ yù aya.áxhk tle,
tle yê xh'wâł' yáxh yatì tle.
Tle awłixwách tle
jintàk.wúghà tín,
yû.
Àghâ áwé tsá yèsú tle yan xûk tle akawłik'wát'.
A dàxh at dudzinîgu át áwé wé ghúkhł',
tle á s àwat'ì wé *game warden*-ch.

father and the other "father,"
his brother
Nats'áł.
They both kept going out
and bringing back hides.
Meanwhile, my mother and the others were preparing the hides.
My, they spanned quite a distance, from here to there.[7]
[the poles] they hung their hides on.
Now for some reason
that man came to us, the white man;
he was buying snowshoes.
It turns out that he was going about
visiting the sites where they had been killing moose
and writing them down on paper.

After that [my father and his brother]
decided we should go back to Tulsequah,
so we went up there to do some trapping.
The hides were left behind
as well as the seal skins.
They were tanned;
my mother and the others tanned them
in the house—
the seal skins, that is—
they tanned lots of them.
Before we had traveled to my aunt's place
my father had shot a swan.
So my aunt *Dàxhłâ* plucked off the feathers
[leaving] just the underlayer of down—
it's pretty, you know.
Then she skinned the swan
and "washed it in moose brains"[8]
until it was quite soft.
Then she tanned it
with a hand scraper,
like this.
When it was finished drying she folded it up.
Swan [skin] is a precious commodity.
This is what the game wardens found.

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[7] On tape this sounds like *"yê xh'atukwdaxhkudliyât',"* where *"xh'atukw-"* may be a false start (i.e. original *"yê xh'atukwdliyât'"* amended to *"yê daxh kudliyât'"* midspeech); on the other hand, this may be a variant of *"yê xh'atukwdaxhdliyât'"* (with *"dagha-"* before the classifier). The poles that span the crossed support poles are called *"a xh'atu.ádi."* The phrase *"a xh'atú"* seems to refer to the span between pairs of support poles.

[8] Literally, "she rubs [the skin] back and forth on something." This refers to the traditional method of fine tanning.

Wé *Oscar Yehring*,
tle ch'a wâ sá dzísk'w has àwajákh
tle du xhêxh dutìxh tle,
tle hú ásíwé tle kawjixít
wé *game warden*-x'i jìdé,
"Tle khutxh áyá yà has at shunałxíx yât."
Tle wé axh ìsh àwasâ kha wé tlêx' à
kha wé uhân dáxhináxh at yátx'i kha wé nás'gináxh shâ.[9]

Tâkw áwé,
tle wé Tàłtsuxhêx' kè tù.ât áwé
tle s'ísà hít yì â yê hà yatì.
Tle wé ghàtâ yê s adàné,
ch'a x'ùn sáwés yatì wé ghàtâ.
Á áwé yê s adàné,
yâx' áwé tle sagwèt yê has awsinì—
yá Łingít àyí ghàtâ áwé yê duwasâkw sagwèt—
tle kínde s asawłi.át tle.
Tle gushé x'ùn k'ûx sáyú has àwajákh,
kha wé nûskw,
dà sáwé, kha wé łukshiyân,
áyá daxh has awdzighát.
Shayadihên!

Yâx' áwé tle wé s'igèdí ch'u tle a khîdux'u tle kha wé a hítx'i,
tle a xhù has wakhkùwâch',
a xhùt has awdlighìn.
Tle ch'a has du jishâx' áwé kè na.át.[11]
Tle wé ghàtâ / yaxh has adèł.
Tlêx' *hundred* wanyâx' áwé has àwajákh
wé s'igèdí àxh.

Tle àghâ áwé tle yê s yàwakhà,
xhànás'[khatułayèxh].
Hé', áx' tsú has a.ìn wé dzísk'w,
tle yá *March* yát áwé ch'u tle kínde has axâsh
wé axh tlâ khu.a
tle kàdé has ałx'âs',
tle łdakát wé dzísk'u dlìyí wdudzixúk.
Tle wé a s'àghí áwé tle
wé a s'akhtu.ìxhí káxh tle yê s awsinì,
tle wé at kułûx'shani yaxh daxh shayawłits'ít' wé at s'àghí ìxhí.
Wé at dùgú has du jìt kàwasûs,
yaxh yà has ayanałxwách.
A xhù à áwé dlèt yáxh daghàtì,

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[9] The false start *"Á ásíwé tle tléł àdé ..."* is omitted here.

[11] Or *"kè has yas.êch."*

It was that Oscar Yehring,
the one who, when they managed to kill a moose,
they would give some to him—
it turned out that he was the one who wrote
to the game wardens,
"They are killing off too much game around here."
He named my father and the other one,
and us two children and the three women.

It was winter
and when we went up to Tulsequah
we stayed in a tent.
They were setting traps—
I don't know how many traps there were—
anyway, that is what they were doing;
at this time they were using *sagwèt*s—[10]
the Tlingit-style trap is called *sagwèt*—
they set them up.
I don't know how many marten they killed,
as well as wolverine,
and so on, mink,
they trapped.
Lots!

Here, too, were beaver dams and lodges—
the eye could not see an end to them—
they went about inspecting them.
The beavers kept coming up to where they could kill them.
They kept watch on the traps.
They killed more than a hundred
beavers there.

Then they said,
["Let's make a] raft..."
Oh, yes, they killed moose there too,
in March; they were cutting them and piling them up,
my mother [and the other women],
and filleting them,
and they dried all the moose meat.
Then they took the bones and
[cracked them open] to get at the marrow,
and filled all the bladders with the marrow.
The hides just came rolling in
and they tanned them all.
Some of them were white,

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[10] This is a type of deadfall trap.

a xhù à áwé wé nàkhw tín—
tléł yât yáxh s'ûs'ani á—
wé nàkhw áwé
tle àn áxh daxh has akłas'íkhxh.
Uhân khu.a áwé yê hà kwdzigê,
ch'as wé gán nèłdé tùyâ yé îx' gíwé hà uk'é,
wé axh îk' tin.

Yâdáxh áwé,
hé', ch'u tle de *May* yát áwé de kayàní yê yà nanìn.
"Gûk, dàk khatùkhùxhú
Juneau-dé, wé at dùgú gaxhtùhûn," tle yû has yàwakhà.
"Àghâ tsá yú Shghagwènáxh khugaxhtùtîn
Â Tlèndé."
Tle "À," tle yû has xh'ayakhá.
Ách áwé axh îsh tle wé xhànás' awłiyéxh tle
gwáł de yûde yânáxh kułiyât'.
Àghâ tsá tle a dà kh'anâxhán yáxh aya.û tle yû.
Wé a ghè áwé tsá â kawduwachák wé dzísk'u dlìyí xùk,
a dà.âxhw tle wùch kinâ tle yû,
kha wé s'igèdí wdudzixúk,
tle á tsú tle tle yê kawduwachák,
wé dzísk'u ìxhí, wé dzísk'u s'akhtu.ìxhí
â has akàwachák.
Ha wé at dùgú tsú, tlêx' *hundred* wanyâx' áwé wé s'igèdí,
kha wé k'ûx,
dà sá łukshiyân, dâ,
yaxh has yawdzighadi át.

Wé ch'akhúxh,
ch'a a tûx' áwé tsá ch'as wé—
wé axh wû Yaxhgûs',
axh kâkxh sitìyi à khâ—
he's my uncle—
wé du shát Łànàtk,
kha wé du kîk' áwé
Wakhnàs yû dusâgun,
axh tlâ du îk' áwé axh kâkxh wusitì,
he's my uncle.
Axh îxh dashîyin kuhànkîxh xhat satìyí.
Àghâ áwé tle

and some of them [they smoked] with rotten wood—
there are no pinecones there like there are here—
rotten wood
is what they smoked them with.
We [children] were still small;
all we were good for was to pack in the firewood,
my brother and I.

After this,
by this time it was May and turning green.
"Come on, let's boat down
to Juneau and sell the furs," they said,
"After that we can come back via Skagway
to Atlin."
"Yes," they said.
So my father and his brother made a raft;
it was maybe longer than from here to there.
Then it had something like a fence around it, like this.
Inside that they piled up the dry moose meat
in bundles, stacked up, like this,
and the beaver, which they had dried,
they stacked that up too, like that,
and the moose marrow
they stacked up there.
And the furs too, over a hundred beaver
and marten
and so forth, mink, weasel,
all the things they had trapped.

The canoe—
[I should explain], at the same time
my [future] father-in-law, *Yaxhgûs'* (Billie Williams),
who was my uncle—
he was my uncle;
his wife was *Lànàtk* (Anna),
and his younger brother
was named *Wakhnàs* (Shorty Jackson),
[he was] my mother's brother, [so he] was an uncle to me;[12]
he was my uncle;
he used to help me because I was an orphan.
At that time

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[12] *Yaxhgûs'*, Billie Williams, was Elizabeth's biological mother's half-brother, and so was originally a maternal uncle (*kâk*) to her. When she married his son *Khus'èxh*, Steve, he became her father-in-law. His relationship to her was thus a complex one: As an uncle, he had the role of imparting wisdom and counsel to her; but as a father-in-law, he was obligated to try her worthiness as a partner to his son. Note also that on the tape, she says he was her mother's son (*"axh tlâ du yît"*), but she subsequently corrected this to mother's brother (*"axh tlâ du îk'"*).

cha ch'as hà xháni kè has wudlitsákh,
tle wé s'igèdí áwé has ał'ûn hás tsú.
Dêxh gíwé hà xháni has wuxhí.
Tle yâdáxh áwé tle yê has yàwakhà,
"Hà ìn yàxh ghàgha.àdí wé Khìdudâ.
A.yayìghâ â yê hà kghwatî,
wé Tàłtsuxhê wát."
Ách áwé tle khùn yàxh wù.àt wé axh îk' khu.a.

Xhachu de wé *game warden* ásíwé de át uwakhúxh,
tle wé has du at dùgú tle àxh kawduwajèł tle wé
yê has awsinìyi s'igèdí tle łdakát.
Á áwé nás'gináxh áwé has yatì,
dáxhináxh wé *American* àyí *game warden*,
yât'à áwé wé *Canadian* àyí,
nás'gináxh *game warden* áwé.

Á áwé axh àt,
wé Yaxhgûs' du shát Łànàtk—
ch'u àghâ át wùgùt—
du kîk' áwé
my uncle-ch uwashâ,
Khàłyát' yû dusâgun.
Á áwé du sèdí áwé tle yê yatì,
gûn sèt áwé yê ana.wèch áwé tle
yá du dùnyàx' yê yatì.
Á áwé tle àdé áwé,
tle yâde áwé wùshì wé *game warden* khu.a
tle ash sênáxh kè akawsixát'.
"Axh tuwâ sigû yá i sèdí,"
tle a kujîn áwé àdé wùshì tle anaxh kè akawsixát'.
Tle k'adên áwé a dà yù akwdlighínk tle.
K'adên a dà yù akùłghîn áwé tle ajìwanákh tle ch'a yê.
Tle tliyàdé áwé a jín àwagwáł,
wé axh àt Łànàtk khu.a.
Tle yâx' áwé tle dàk has uwakhúxh,
wé at dùgú tle yàkw yíde has akàwajèł,
wé dzixhâwu át yê s awsinì.
Has ach xh'awûs' áwé yût'à *Tom Williams*[14]
kha *Telegraph Jack* gí de yisikû?
{Àá.}
Tle wé axh àt khu.a tle yê,
"Tléł yì xh'atù.áxhch, tléł—
tléł yì xh'atù.áxhch," tle yê,

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[14] Note "*ach*" instead of "*ash*"; compare the similar variation between "*wùch*" and "*wùsh*."

they came up to where we were by poling [the canoe];
they, too, were hunting beaver.
They stayed with us for two nights, I guess.
Then they said,
"Let *Khìdudâ* (Willie Jack) come along with us.
We'll wait there
at the mouth of the Tulsequah."
So my brother [Willie] went along with them.

It turned out that the game wardens had already gone there
and had taken their furs,
the beaver furs they had put up, all of them.
There were three of them,
two American game wardens
and a Canadian,
three game wardens.

Now my aunt,
Yaxhgûs' wife *Łànàtk* (Anna)—
she was still able to walk then—
her younger sister
was married to my uncle;
her name was *Khàłyát'* (Sophie Jackson).
[*Łànàtk*] had a necklace;
she wore a gold necklace
that hung inside her dress.
So that is where
the game warden reached in—right here,
and pulled it out by her neck.
"I like your necklace," [he said];
that is why he reached in there and pulled it out.
He examined it closely.
After he had examined it closely he let it go like that,
and she slapped his hand away,[13]
my aunt *Łànàtk*.
Then [the game wardens] went downstream
and loaded the furs onto the boat,
the furs that they had put up.
They had asked about that Tom Williams
and Telegraph Jack—do you know him?
{Yes.}
But my aunt [kept repeating],
"We can't understand you;
we can't understand you,"

---

[13] This warden is apparently regarded as subhuman. Not only is he referred to by the non-salient *"a"* in contrast with *Khàłyát'*, who is referred to by focused *"ash"*; but the noun *"jíni"* normally refers either to a severed limb or to an animal's paw, but here refers to the warden's hand.

ch'a Ɫingít xh'ênáxh áwé yê xh'ayakhá,
tle àxh dàk has uwakhúxh.

Tle ch'u àghâ xânà áwé tle
wé du xhúxh hàt has uwakhúxh wé du kîk' tin.
Tle àn daxh akàwanìk,
dà sáwé tsú Khìdudâ has du ìn yàkwt â.
Tle ch'u àghâ tàt áwé wé *Shorty Jackson* tle
du kîk' tin hà xháni kè uwa.át tle tsu.
"*Game warden* hà at dùgú
hà ìtídáxh has awɬi.àt.
Yì ìghâ khudushî," tle yû has adàyakhá wé axh îsh,
kha wé axh tlâk'w kha axh tlâ.
De yan hà uwanî wé íxde!

Tle ách áwé tle àxh
a siyèkh áwé tle àxh dàk hà wɬihásh—
dàk wuɬihásh wé axh îsh
wé xhànás' tin.
Uhân khu.a áwé xwàsdâ yàkw / a yít tùkhîn.
Hà shukáxh áwé yè naɬhásh.
Tle wé tsà dùgú áx' yê duwa.uwu yé
kha wé dzísk'u dùgú â yê duwa.uwu yé
tle anaxh yan wutuwakhúxh,
wé *cabin* yì â yê hà tîyi yé.
Dà sáwé tsú tle xh'êdáxh has àwaɬ'îx' tle,
tle wé dzísk'u s'àghí áwé tle yû has akàwachák
tle yû, tle yû, tle yû,
tsu hêt tle tsu wêt, tle wêt.
Tle gúshé x'ùn yìkàdé sáwé has àwatíw,
tléɬ xhwasakú á khu.a.
Tle wé ghúkhɬ'i dùgú àxh has àwa.àxh
kha wé tsà dùgú yaxh yawdudlixwaji.
Tle ɬdakát tle àxh tle yê s awsinì.
"Ha x'êghà ásíyá tle tléɬ hà jiyís—
yagêyi át áyá khut kè gaxhtùghîx'," tle yû has yàwakhà.

Tle wé Nàhîni yû duwasâgu yé yíde áwé
wé xhànás' wududzixât' tle—
kè ndusyíkh.
Tle ɬ â ghàxhdudzitìni yênáxh kè has awsiyíkh,
kha wé ch'akhúxh tsú tle kux wuduwashát wé ch'akhúxh khu.a,
tle yindatân has àwatàn
ghaxùgú yís.
Tle wé xhànás' khu.a áwé
tle wé dlìy xùk a dà.âxhw yê daxh kudligê,
yûde yáxh,
hînde áwé has akɬaxês',

she said in Tlingit,
so they left and went downstream.

That same evening
her husband and his brother came back.
They told them about these things;
Khìdudâ (Willie Jack) was there in the boat with them, too.
And that same night Shorty Jackson
and his brother came up to where we were again.
"The game wardens have taken our furs
away from where we left them.
They're searching for you," they told my father
and my aunt and mother,
"We're all ready to head south!"

So then
the next day we set off floating downstream—
that is, my father started off downstream
with the raft.
The rest of us were in a canvas canoe.
He floated along ahead of us.
At the place where the seal skins were kept
and where the moose hides were kept
we went ashore,
at the place where we had stayed in the cabin.
What do you know, they had broken the lock off the door
and had arranged the moose bones in piles
like this,
here and there.
I don't know how many piles they counted;
I don't know.
They took the swan skin
and the seal skins, every one of them tanned.
They took them all away.
"Truly [they left] nothing for us—
we are going to lose a great deal," they said.

So [they went] to the place we call *Nàhîni* [secondary channel]
dragging the raft—
they were pulling it up by rope.
They pulled it up to a place where it was not visible,
and the canoe too, they pulled the canoe aground
and turned it upside down
so that it would dry out.
Now [on] the raft [were]
great bundles of jerky,
as much as from here to there,
and they dumped them into the river;

tléł àdé yú shà yáxh kè xhduwayàyi yé.
Tle wé kètl, kètl xhîyi yê has awsinì wé axh tlâ,
wé kètl xhîyi tû has kawdichák.
Uhân khu.a áwé wé tás kadlìyí tle ch'as yak'êyi à áwé
tle gwêł tû kawduwachák wé axh îk' kha xhát,
hà wûwu sákw áwé,
kha wé at s'àghí ìxhí.
"Yà gaxhyìyâ, yì wûwu sákw áwé,"
tle yû hà yawdudzikhà.

A siyèkh ch'a yèsú ts'ùtàt áwé ghunayê wduwa.át—
a yáxh ghàłî wé shà.
Uhân khu.a at yátx'i yisikû tléł dà sá tû ùnùk—
hé', áxh kè wùch gatùłkéł'ch axh îk' tin,
axh shuká áwé,
ch'a du ít yê naxhsanìch.
Yú dikî kè xhtù.ádín áwé s du yìghâ â xhtùkhìch,
ch'a wé yà ntudayân ch'a àn.[15]

Wâ nanî sáwé axh îsh—
tle dê yú dikî a yakat'ût kînaxh.â kè wtuwa.át,
àghâ áwé tle â wtudlisâ, tle wé ghagàn de kè uwaxíx—
áwé axh îsh ch'as tunaxhkhudutîs' àxh àwatì,
yûde át axh'èwatàn.
Dà sáwé tsú wé gânt â wé *Oscar*,
tle wé tunaxhkhudutîs' tin uhân tsú hà ìghâ khutîs' gíwé.
Tle àghâ áwé axh îsh yê yàwakhà,
"Tlâkw, khushtuyáxh yì kanaxh yà natîni.
Àxh nèłdé yà nagút wé khâ shàn," yê yàwakhà.
Tlâkw áwé ghunayê àwa.àt,
kàxwâ ch'u tle wé a shakînáxh tliyàdé—
gwáł yú a shakîdáxh tlaxh / ch'a yê gunàsînk'i yé gíwé—
khà tût uwak'úts wé khà dasêgu wé axh tlâk'w,
hú áwé khà shukát khudzitì,
wé Dàxhłâ.
Hé', a tûx' wułnìdlín!
Kasáyjà gùdáxh sáwé ashunłi.àt.
Yà ndayân tsú, wé axh tlâ tsú, wé axh shátxh tsú.
Wé axh îsh khu.a
ch'u tle s du shakinâ kè kàwa.ugu at dùgú yà s anayân,
kha wé kètlx' tsú.
Á áwé â ghadułsà tle yû yàwakhà wé axh îsh,
tléł àdé hà ghwàxhsitìni yé.

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[15] The false start "*Xhachu* ..." is omitted here.

they weren't able to pack them up the mountainside.
My mother and the others made dog packs for the dogs
and they loaded up the dog packs.
We [children] took jerky made from back meat, only the best,
and packed it into a bag, my brother and I,
for our traveling food,
as well as marrow.
"You are going to pack this; it is to be your traveling food,"
they told us.

The next day we left early in the morning—
it was a steep mountain (Kluchman Mountain).
But we [children]—you know how kids are: they never get tired—
my brother and I ran uphill chasing each other;
he ran ahead,
I always took up the rear.
When we had gotten far up we would sit and wait for them;
in spite of the fact that we were carrying packs, too.

After a while my father—
we had already gotten high up, more than halfway up,
and then we rested there; the sun was already up—
and my father took out binoculars
and was looking around in the distance.
And what do you know, Oscar Yehring was sitting outside;
he was looking for us too, with binoculars, apparently.
Then father said,
"Hurry up; no matter if you're getting exhausted;
that old man is leaving for home," he said.
So they quickly started off;
eventually [they got] over the peak to the other side—
perhaps just a little way down from the top—
and they were out of breath, [especially] my aunt;
she was the oldest of them,
Dàxhłâ (Anna).[16]
Besides, she was fat!
Sweat was streaming down her face.[17]
She was carrying a pack too, as did my mother and my sister.
My father and his brother
were packing furs, which extended high above their heads.,
as were the dogs.
So father said we should rest there;
he couldn't see us there.

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[16] After Elizabeth's mother's death, her father *Nêxh'w*, Tom Williams, married *Dàxhłâ*, Anna, his first wife's half-sister. This was the traditional practice; it had the effect of maintaining clan relationships.

[17] More literally, "sweat extended in streams from somewhere."

Tle wé—
áx' has wudlisâ.

Áwé shà yadà xh'ès'awâyi áwé kawdliyìch.
Yèsú át wutułikêł' wé axh îk' tin.
Ch'as at yátx'i xhá,
dà sá du tuwâ sigû yê adàné.
Á tle yú a shakîde kè agunastán wé shà yadà xh'ès'awâyi,
á áwé yà ntułakéł'.
Dà sáwé té áwé àghâ khuxhatis' nìch sî sákw,

áwé dà sáwé xhwasitìn,
hé' tle yû áwé khâs' yáxh daghàtì tle yû.
Tle ch'as a yáxh yà anxhałghín tle yû áwé tle
át kawdishù tle yû,
tle yûde,
tle yû, tle wé shà shakî tliyàdé.
Khúnáxh yât'át yáxh áwé yatì yá hít dàx'úx'u,
ch'a yê gugênk' a yânáxh *it's deep,*
a little deeper color,
tle kadli.ít'jà áwé.
Gwáł yê daxh kudzikàk[18]
Tléł tle yû utí, ch'a tl'àdawánin yáxh áwé yû daghàtì.
Á áwé tle
tle át xhwajixíx de.
Hé', axh îk' khu.a yûde kè anałkéł'
wé xh'ès'awâ,
daxh ashadaghadzèt áwé.
Hé', tle át xhwajixíx,
dèshgi àxh kè xhaxhút'ch,
wâ nanî sáwé àxh kè à xhwàxhút'.
Gwáł yê gíwé kùwûxh',
yê kùwât'.
À kkhatìyí yû axh tuwatì àn khunkhas.ùk'út,
wé té sî áwé khałtû xhwdlisín.[19]
Tle wé té tlèn kát xhaghîx' áwé
tle ch'as yû khu.a wùnì,
tle dlèt yáxh yatìyi—
tléł tsu àdé wûshdáxh unghàk'ùdzi yé.
Tle yû â kaxhwsaxàdí áwé tle ch'a łdakát á tle yû
tle yà kanayît yé yáxh yatì tle dlèt yáxh,
tle yû kast'ât' ùwayâ.
Á áwé tle yá té kâ yan xhwàtî tle,
yałik'ats'i té.

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[18] The uncompleted phrase "*wé yû yatìyi ...*" is omitted here.

[19] End of side A of this tape.

So
they rested there.

Then some rock ptarmigans took off.
We were chasing them around, my brother and I.
We were just children; [you know]
they do whatever they want.
Rock ptarmigans were running up single file up toward the top
and we were chasing them.
Now it happened that I was always on the lookout for rocks to use as dolls,
and I saw something—
it was veined.
I looked up and down along it like this
and the vein ran zigzag
off that way
like this, toward the other side of the mountaintop.
It was just about the same color as this wallpaper,
but it was a little deeper,
a little deeper color,
and it sparkled.
[There were pieces] maybe this thick;
they were not [flat], but tilted, like this.
So
I ran over there.
My brother was off chasing after
the ptarmigan
and throwing rocks at them.
So I ran over there
and began trying to pull a piece out;
eventually I managed to pull one out.
It was maybe this wide
and this long.
I wanted to take a piece to play doll with,
so I hid the stone doll in my pocket.[20]
When I hurled it onto a large rock [to split it]
it just [broke into smithereens]—
a white [powder]—
it wouldn't fracture.
And when I pulled on it, the whole thing
seemed to stretch [and turn] white;
it was fibrous like cotton.[21]
So I put a piece onto a rock,
a sharp-edged rock.

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[20] Stone dolls were common toys for girls in this area; there is a collection of them in the Chicago Field Museum.

[21] It seems likely that this was a vein of asbestos.

Àghâ tsá ch'a ghuna.à té tin áwé yû xhat'îxh',
tle áxh yà yanaxhsat'íxh',
kàxwâ yê kugè axh jìt xîx
wé té xhwasitìni,
tle khatltûde xhwditì.
"Dà sáwé, dà sá de yɬisín?" yû áwé xhat dàyakhá axh tlâ.
"Tléɬ dà sá," yê dàyaxhakhá,
tlêx' à axh khatltût à xhatîn, tlêx' à áwé yât.
Tle axh khatltût khushî tle
àwat'ì tle yûde kè àwaghíx'.
Yât'à áwé tléɬ du ìn kùxhanìk.

Tle àxh ghunayê wtuwa.át, dlèt ìtí áwé.
Hé', axh tlâk'w khà ítxh áwé yà nagút,
Dàxhɬâ áwé,
wudlinítl.
Yâde áwé kdadâ wé dlèt ìtí,
wé hás;
uhân khu.à
a xh'akîxh yà hà ɬunagúkh.

Tle du nákh àwa.àt / wé axh tlâk'w khu.a.
Á áwé tle yût'át awɬiɬ'íx',
wé hàw,
wé ɬk'ûxh'èt hàwú—dligêx' yú shà ká—
tle awɬiɬ'íx' kwshêwé tle wùch kinât akawɬijéɬ tle yû,
tle a kâ wùnùk tle yê.
Yá àxh awɬiɬ'ix'i yé áwé tle yâx' aɬshát yû.
Tle gwáɬ yê kwsikàk wé hàw.
Wùch kinât akawɬijéɬ tle a kâ wùnùk,
tle dàk wushixh'íɬ'.
Ch'u tle wêxh yà ana.át,
ch'u tle yú íkhde tle khà yânáxh yawshixh'íɬ' tle
tle wé dlèt áx' yan sh wudi[gughu yé] / tle át wushixh'íɬ'.
Tle ch'u khà shukát áwé tle yû
îkht â hú khu.a khà yìghâ.
Tle á áwé tle â hà uwaxhî.

Axh tuwâ ksiyê
wé—
núkt xhá yât, gùch yayá áwé át ɬunagúkhch,
khukaɬt'îx' ká,
wé núkt / daxh du.axhji nìch.
Á áwé tle yê hà yawsikhà axh îsh,

Then I pounded on it with another rock;
I started pounding on one side and proceeded to the other,
and eventually a piece so big came off in my hands,
that rock which I had seen,
and I put it in my pocket.
"What is that; what have you hidden there?" my mother asked me.
"Nothing," I said—
one piece I had in my pocket, the other here.
She searched my pocket and
found the one and threw it away.
But I didn't tell her about this other one.

Then we started off through the avalanched snow.[22]
My aunt was bringing up the rear,
Dàxhłâ, that is,
she was fat.
The snow came up to here
on them;
we children, on the other hand,
ran along on top of the snow.

Then my aunt fell behind.
So she broke off those
boughs,
balsam boughs—there were big ones on the mountain—
she broke them off, I guess, and laid them one on top of the other
and sat down on them like that.
She held on to them here where she broke them off.
The boughs were perhaps this thick.
She laid them one on top of the other and sat down on them
and slid down.
The others were walking along over there
and she slid right on past them to the riverbank;
she slid right up to where the snow ended.
So she [was] ahead of everyone else;
she sat there at the riverbank waiting for them.
That is where we spent the night.

It was strange to me
[to see how the grouse puffed out their throats]—
there were blue grouse here, running about the hillside
on the crusted snow;
you could hear those blue grouse.
So father said,

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[22] That is, an expanse of snow which had avalanched and was thus too deep and compact to melt as quickly as the rest of the snow.

"Łíł yù xh'ayła.átgikh,
núkdi séghà áwé khuxhał.áxhs'.
Hà atxhàyí áwé dlìy xùk ch'a wêx' shukghwaxîx,"
yê áwé xh'ayakhá.
Á áwé ch'as khutùł.áxhs',
dà sáwé xhwà.áxh wé dikínde às yax'àndé,
"Fvv, fvv, fvv, fvv," yû duwa.áxhch wé yû khunùgú.
Yât áwé yê du.axhji nìch,
wé a sé du.axhji nìch.
Hàw, tle a yíxh kè wdlitl'ét' wé axh îsh khu.a wé às tle.
Tle wé a xháni kè iłtl'êt' tle—
at tutèyí tsú yà shunaxíx—
àwa.ún tle àxh dàk wudzigít.
Ch'a yèsú xânàdé yà khunahên áwé
daxh duwa.áxhch wé àsx'i xhùdé yû,
a sé.
Ch'a tsu hêt'à yíxh kè ułtl'êt'ch tle ù.ûnch tle.
Ch'ù yê adànèyí áwé ch'u tle gúshé x'ùn sáwé àwa.ún.
Hé', tle daxh tułak'ûts' has du ji.ìn,
wé axh tlâ kha wé axh shátxh.
Tle yaxh has yawtułik'úts', daxh has awłihíts tle k'adên.
Àghâ áwé tsá has awsi.î.
Tle hà uwatsín.
Hé', ch'u yèkhâ núkt axha yé.
Tle wé àxh khuwdi.ùwu à áwé tle has akàwachák.
ch'a àdû sá dêxh, tlêx',
yê yà daxh has anayân, uhân tsú.

Yê áwé khùwajì axh îsh,
wânix'ís kè xhat guxhłajík'ch,
wânix'ís áwé
tléł a yáxh xhat ułtsìn yà nxhagúdi,
yû áwé xhat has uwajì.
Tléł tsu tlêx' wâ sá xhat utí,
át wùch natùłkéł'ch axh îk' tin.
Gwáł tlêx' tâkw shákdêwé axh shukát khudzitì wé axh îk',
hú khu.a axh yânáxh łitsìn,
xhát khu.a áwé du khín.
Hé', át wùch natùłkéł'ch.
Tle àghâ áwé tle wé núkt
tle hà gwêłi tû kawduwachák tle.
"Gûk, ach kanayiłyát
àn.
Khashde yà ikkhwałajîk' áwé,"
yû áwé xhat dàyakhá wé axh îsh.

Kàxwẩ wé Shànáxh Tlèn yínáxh dàk tù.ât.
Áwé Shànáxh Tlèn yû duwasâgu yé tle

"Don't speak now;
I'm listening for grouse calls.
Our food [is almost gone]; we will soon run out of jerky,"
he said.
So we just [sat there] listening,
and what do you know, I heard up in a tree,
"Fvv, fvv, fvv, fvv," it went as it [puffed out its throat].
You could hear it here;
you could hear its cry.
Well, now, father climbed right up into the tree.
As he was climbing up toward it—
he was running out of bullets, too—
he shot it and it fell down.
As it was getting to be evening
they could be heard among the trees,
their cries.
So he kept climbing into one [tree] after another and shooting them.
He did this until he had shot I don't know how many.
We [children] helped them pluck them,
my mother and my sister.
They plucked them all and carefully singed off the feathers.
Then they cooked them.
That was good nourishment for us.
Everybody was eating grouse.
The leftover ones they packed away,
everyone [had] one or two
[that] they were carrying in their pack, even us [children].

My father thought
he would probably have to keep packing me on his back,
that probably
I was not strong enough to walk along;
this is what they thought of me.
But I was doing just fine;
my brother and I were chasing each other about.
My brother was maybe a year older than I;
he was stronger than I,
and I was weaker than he.
My, we chased each other about.
Then they took blue grouse
and stuck them in our bags.
"Go ahead, play
with [blue grouse in your packs].
I thought I was going to have to pack you,"
my father told me.

Finally we came out into *Shànáxh Tlèn* (Big Valley).
The place called *Shànáxh Tlèn*

tle yû áwé anaxh hàt khukawdishû.
Ch'u tle wé Tàłtsuxhê,
á áwé *Canyon Creek* anaxh / dzèt yánde ksaxádin.[23]
A yî dàk tù.ât áwé,
wâ sáyá a kanaxh yánde gaxhtù.ât?
yânaxh.á áwé uhân,
yâdu Tàłtsuxhê.
Yèsú shanaxhwâyi áwé yà has anał.át wé axh îsh.
Ditlèx'w yú às,
gwáł yê gíwé kùdatlà,
yânaxh.át áwé à hán kha yânaxh.á,
wùch gêde yà has anas'úw,
wé hîn kanaxh áwé kê has aguxhłaghîch.
Yìwùyât' àghâ yà has anas'uw yé wé às tlèn,
gwáł ch'u yìdádidé wé a gùwú á.
Ch'a yâk'udé áwé kè uwał'íx' tle.
Hé', tle yú dikî áwé,
tle yú diyânaxh.á ghíł'ák'w át yadatîn tle yû áwé
tle â wjixhìn.
Yayát' wé às.
A łukâ kè has uwa.át
tle a dàshìyí tle áxh has ayawłis'úw tle yû.
Tle khúnáxh tle k'e yak'êyi dzèt kanaxh ûsh yánde yà nìgút,
yê áwé yatì,
tle a kanaxh yan wutuwa.át.

Tle diyânaxh.á
tle wé yèłtâyi áxh nałi.átk tle yû,
tle a xhùxh áwé yà ntù.át tle.
Tle yú dâkh yanxùn tú áwé tle kè has àwas'úw tle,
tle yú a wakhyíxh [kè has khùwas'úw]
wé *game warden*-ch hà s'ìghí ghwastînghà áwé.
Tle áx' dàk wutuwa.át,
yaxh hà yawdlixwétl ch'u uhân tsú,
tle tayìdé hà wdudlikêł'
wé axh îk' tin,
tle hà x'ûwu áwé tle a tût tle tùxhéx'w.

Axh îsh khu.a ásíwé tle tléł tâch ujákhxh, we Nêxh'w,
Tom Williams.
Tle wé shanaxwâyi—
hênaxh.á shanaxwâyixh sitì,
hênaxh.á áwé kêt'u—
tle àn áwé tle wùgùt wé dákhde.
Tle dà sáwé wé astughíł'i yâ uwagút,
tle áwé adaghat'íxh't, tle àxh dákde daghátch tle.

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[23] The Tlingit name is *Shànáxh Tlèn Hîni,* which Mrs. Nyman translates as "Canyon Creek."

follows the ridge like this.
At the Tulsequah
there used to be a bridge across Canyon Creek (i.e. Wilms Creek).
When we came out into the valley,
[we wondered], how are we going to get across?—
we were on this side,
and here was the Tulsequah.
At that time my father and his brother were carrying axes.
There were stout trees,
maybe this big around.
One of them stood on this side and the other on this side;
they were chopping in toward each other;
they were going to fell it so that it lay across the river.
It took them a long time to chop through that big tree—
perhaps the stump of it is there to this day.
Suddenly it broke.
Up above
on the other side, against a small cliff, that's where
it fell.
It was a long tree.
They got up on top of it
and chopped off the limbs, like that.
It was as if you were walking over a really nice bridge;
that's how it was;
we walked across it.

On the other side
there were meadows here and there, like this;
we walked along through them.
Further up they chopped out a place in a windfall—[actually,
they chopped out a shelter] in the center of it,[24]
so that the game wardens couldn't see our smoke.
So we came out there;
we were all tired, even us [children],
so they shooed us off to bed,
my brother and I;
we just slept in our blankets.

But my father couldn't get to sleep, *Nêxh'w*,
Tom Williams.
So he took an axe—
one end was an axe
and the other end a pick—
and he walked farther up with it.
And what do you know, he came to the base of a rock outcropping
and began hammering it [with the pick]; pieces were falling away.

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[24] Literally, "they chopped an area up along the center of it."

Tle yû khâs' yáxh yatìyi yé áwé tle
dèshi â sh jiwdligè tle
áxh yè akanat'íxh' tle.
Tle àxh áwé tle wé du k'ùdas'í kàxh kè awditî tle
yaxh akàwayâ tle yû.
Tle a kàdé yà akanajéł
wé têx'
wé ghíł' yàdáxh.
Tle *gold* áwé ùwayâ wé a tú.
Dàk àwayâ
wé át tùxhex'w yé,
tle wé xh'àn gùkx' áwé tle yaxh akawsixâ.
"Gûn áyá xhwàt'ì, Dàxhłâ,"
tle yû yàwakhà,
"Tle gûn áwé ùwayâ yât."
Tléł has du jì wé a tûnáxh khudutis' át,
ch'a yê has du wàkh tín áwé has ałtín.
Tle wé du húnxhu wakhshiyìt àwatî.
"Ha ch'u tle łikùdzí gúshé,
ch'u tle gûn áyá ùwayâ,"
yê áwé xh'ayakhá.
Ch'u tle ch'a áx' yaxh akawsixâ wé â yaxh akawsixayi yé.

Áwé tle khúnáxh tàt yìn áwé
àxh ghunayê wtuwa.át hà xhdustînghà,
tle wé nánde, tle wé Tàłtsuxhê yík.
Yayênà Hîni yû has ayasâkw wé hîn tle
anaxh hàt kàwadâ.
Ch'u tle khúnáxh tle a dàt awdigàni yé yáxh daghàtì wé ghíł',
wé yû yatìyi yé,
hîn a tânáxh hàt kàwadâ.
Yayênà Hîni tle dè ch'a yê áwé has ayasâkw.
Tle a łukáxh—
yânaxh.á a łuká áwé áxh kè wtuwa.át tle.
Hé', nàłîyi yé áwé.
Tle yâx' áwé tle wé a shakî kè wtuwa.át.
Ji! tle a tût wutuwa.át.
"Dzánti jâji yê kkhwasanî,"
tle yû yàwakhà wé axh îsh Nêxh'w.
Tle wé kèshísh áwé tle yû,
tle a k'í wûshde aksa.áxhwxh,
wûshde a dà ùs.áxhwch
tle dêxh tle yû,
wé dzánti jâji.
Tle ch'a yê áwé
dà sákwshêwé wé at dàkahâni tle
a ikhtâxh àn daxh àwayìkh tle.[25]

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[25] The false start "*Tle wé hú kha ...*" is omitted here.

There was a crevice in it,
which he went to work on,
working his way up [the crevice].
After that he took off his coat
and spread it out on the ground, like this,
and began piling on
the pieces of rock
from the outcropping.
The inside looked like gold.
Then he carried it down
to where we were sleeping
and dumped it onto the ground near the fire.
"Look, *Dàxhłâ*, I've found gold,"
he said,
"It looks just like gold here."
They had no magnifying glass,
so they were looking at it with their naked eyes.
Then he showed it to his brother.
"Isn't it amazing;
it looks just like gold,"
he said.
Then he dumped it where he had dumped the rest of it.

In the middle of the night
we started off—so that we would not be seen—
northward, up the Tulsequah.
There was a stream they called *Yayênà Hîni* (Shazah Creek)
that flows this way.
The cliffs were as bright as if the sun shone on them,
at that place
the river flows this way along it.
Yayênà Hîni, that is just what they called it.
Up the ridge,
up the ridge on this side we climbed.
My, it was a long way.
Right here we came up to the top.
Gee, we got into [deep snow].
"I'm going to make flounder snowshoes,"
said my father *Nêxh'w*.
So he took alder
and tied it together at the end;
he tied [crosspieces] along the sides,
two of them, like this,
flounder snowshoes.
Then just like that,
what do you know, with the webbing
he filled in the foot filling.[26]

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[26] The "foot filling" is the filling made of heavy rawhide that supports the feet.

Tle yê áwé yìkuwát'xh wé dzánti jâji tle yû.
Ch'a a kinâxh áwé s aksa.àxh,[27]
tle a ikhtâxh has ayìkh.
Ch'u tle wé
axh îsh kha wé tlêx' à,
wé du húnxhw,
kha wé axh tlâk'w, axh tlâ,
kha axh shátxh tle yê,
tle s du xhùghâ kàwayât' wé dzánti jâji.
Tle àn áwé tle yût has uwa.át—
uhân khu.a áwé a xh'akîxh yà hà łunagúkh.
Tléł àdé yínde hà kùnaxhdiyìghi yé.

Dà sáwé tsú—
tle yú Shànaxhhîni àxh tliyàdé nàdàyi yé áwé
tle ghíł'ák'w át yadatîn tle,
tle khúnáxh tle sêkh'w yáxh yatì—
dà sáwé jánwu a yát wujixìx,
a yát wùgùt.
Wé du yádi áwé du dàt wujik'ên tle yû,
tsu hêt, wé têx' xhù át wujik'ên tle,
wé jánwu yádi.
Á áwé tle a yat'êde wùgùt—
tle axh îk' tle du ítde kè wjixíx tle—
tle yê a xhánt gût áwé àwa.ún wé jánwu.
De shùwaxìx wé hà atxhàyí.
Hé', tle hàt àwayâ wé jánwu.
Axh îk' khu.a áwé tle wé jánwu yádi àwashât.

Sêkh'u Té yû áwé duwasâkw
wé jánwu áx' àwa.uni yé.
Hé', tle shànáxh áwé tle yû yatì tle.
Tle wé Sêkh'u Té Hîni áwé tle wé—
wé Ł'ûxh'u [Hîn] kàdé nàdà.
Yèsú a yíxh wutuwa.àt.
Tle dêxh â hà uwaxhî,
wé jánwu dlìyí tle kè s àwaxásh,
wé a s'àghí khu.a áwé tle wé kètl
a kâx' yà kgha.àdít has axhá.
Uhân khu.a áwé wé jánwu yádi—
wé ghíł'áx'w sâni yû daghàtì
wé shànáxh yík—
ch'a tsu hêt'àdé áwé ntùshátch wé jánwu yádi.
Hé', tle wé têx' xhùt nashk'énch yû tle.
Ha tlaxh dàt yáxh sáyú hà tuwâ shakłighî.
Tle wé yê yatìyi yé tle yâde kè wushk'êni k'e ch'u tle

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[27] The phrase *"wé a ikhtâk"* is omitted here. It seems to be either a mistake or a redundant part of the next line.

Those flounder snowshoes only take so long to make.
They just tie [the crosspieces] to the top
and then they fill it in.
Then
my father and the other one,
his brother,
and my aunt and my mother,
and my sister—
there were enough for each to have a pair of flounder snowshoes.
So they started off on their snowshoes;
we children ran along on top of the snow.
We were too light to sink into the snow.

And what do you know—
where *Shànaxhhîni* (valley river) flows off the other way
lies a small rock bluff;
it is bright red—
and what do you know, there was a goat running about on it,
walking about, on the cliff.
Her kid was frisking around her, like that,
here and there, frisking about on the rocks,
the goat's kid.
Then [my father] sneaked up behind it—
my brother ran up after him—
and when [my father] got close to it he shot the goat.
Our food was gone by then.
He packed the goat back.
My little brother caught the baby goat.

Sêkh'u Té (Vermilion Rock) is the name of
the place where [father] shot the goat.
There is a valley like this
and *Sêkh'u Té Hîni* [*Sêkh'u Té* Creek]
flows into Sloko [River].
At that we were walking along [the valley].
We camped there for two nights;
they cut up the goat meat;
the bones [they saved for] the dogs,
who ate them to get the strength to go on.[28]
We children [took over] the baby goat—
there are little cliffs here and there like this
in the valley—
so we would take the baby goat to one or the other [cliff].
It would jump around among the rocks like that.
We really thought it was cute.
When it leaped up onto the side of a [steep] place like that

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[28] Literally, "in order for them to go along subsisting on them they ate them."

tl'atgi kát ûsh gí wjik'ên,

tle yê áwé yatì wé jánwu yádi.
Gwáł yê gíyú kùłgè.
Á áwé
â jigaxhtùnakh nîkw áwé tle xhát khu.a tle a dàdé xhaghâxh wé át.
Tléł has du tû ushgú wtusanùgú.
"Yú àn à jánwu wêt wù.àt,
has aguxhsahân," yû hà dàyadukhá.
Tle jiwtuwanákh ch'a has du xh'ayáxh.
Tle àxh ghunayê wtuwa.át.

Yèsú tsu tle yûde a yáxh kàwadà wé hîn,[29]
yât áwé tsu yûde yû khuyatì.
Tle tsu a yíde wtuwa.àt yât'à yíkde.
Xhachu K'wałxhi Hîni shâk ásíwé.
Á khu.a áwé ch'u tle wâ yatìyi yêx' áwé yà kxhasgháxhch,
wé axh îk' tsú.
Yût'át áwé kèshísh,
kha wé ghîn,
kha wé s'áxt',
kha wé t'ûk',
kha wé xhàhèwú,
yê áwé a yî wsi.à wé hîn
ch'u tle tléł tsu anaxh awùghàgùdi yé khùstí.
Wé s'áxt' ch'u tle yá kaxhyì yáxh daxh kudliyât',
yê daxh kudlitlà a xhù à.
Yú a kayàní yà kana.êni yáxh xhá,
tle yû a kayàní tsú wé kłik'ats'i át a tayìnáxh yûde ka.â,
wâ kwdatlàwú sáwé wé s'áxt'.
Á áwé ch'u tle hà xh'ayáxh ayawsinùk wé axh îk' tin,
tléł hà tû ushgú dé yà ntù.ádi tle.
A tûx' wé t'ûk' hà dàxh shakdaxîdi tle
hà xhákt,
hà xhákt tle,
tle ch'a gù sá ch'a yá hà yáxh,
yû áx' yû khunùgú.
Á áwé ch'ù dáxhináxh hás wé axh îsh
tle has khùwas'ûw.
Tle yê kunàłî gíwé át has khùwas'uwu yé.
Cha ch'a àghâ áwé tsá a yíxh yà hà łunagúkh.

◆

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[29] That is, "*táxhgi yáxh kàwadà.*"

[it made it look as effortless] as if it were jumping around on level ground;
that's how that baby goat was.
It was perhaps this big.
So
when we were about to let it go I really cried over it.
They didn't want us to keep it as a pet.
"[You see] its fellow goats walking about over there;
they will raise it," they told us.
So we let it go like they said.
Then we left that place.

At that point there was a river following [the hill]
and here too, [a valley] going off that way [toward the Sloko].
So we went down into the nearer [valley].
It turns out it was the head of *K'wałxhi Hîni* (McGavin Creek).
From time to time I would cry for a while [about the baby goat],
and my brother would too.
There was alder
and red willow
and devil's club
and nettles
and blackcurrant
growing like that in the river valley;
there was no way to get around it.
The devil's club was as tall as this ceiling;
some of them were this big around.
When the leaves come out
sharp points grow out on the bottoms of the leaves too
when [the stem] gets to be so big in diameter.
It made my brother and I feel like giving up;
we didn't feel like walking any further.
What is more, when the nettles whipped against our bodies[30]
they stung us;
they stung us,
someplace like on the face,
when they did that.
Both my fathers
chopped away the underbrush.
It was quite some distance that they broke trail, I guess.
When finally [they got into the clear we were so happy] we ran along it.[31]

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30. That is, when the adults pushed aside the undergrowth, sometimes they could not keep it from recoiling and whipping against the children. When this happened with nettles, they stung.

31. That is, when they finally got into the clear the children were so happy they just ran along the trail into the clearing, heedless of the stickers.

Gushé x'ùn sákwshêyú a yíxh hà uwaxhî wé K'wałxhi Hîni.
Tle wé Nàk'ina.â anaxh khuyakwdishuwu yé
yû duwasâkw
tle anaxh dàk wutuwa.át.
S'igèdí áwé át khîn
wé K'wałxhi Hîni wát.
Ch'u tle yaxh shayawłits'ít' wé s'igèdí âyi.
A ká áwé àxh s'igèdí tle has àwa.únt,
gushé x'ùn sákwshêwé, shayadihên,
a tûx' ch'as à tlénx'.
Daxh has awłix'ísh
tle s'ikhyatû yù has awłi.át wé hà wûwu sákw.

Dà sáwé tsû
dzísk'w
wé diyânáxh áwé kandashú kìká át wùgùt,
wé kè kana.en kayàní áwé axhá.
Hé', àghâ áwé
axh îsh, wé Nêxh'w,
"Tlâkw, tlâkw,
ch'âł' hàndé naysaxhút'x'w."
Wé Nats'áł,
Telegraph Jack,
hà jìdé áwé ałs'ûw wé ch'âł',
tle ch'a yû áwé a tûde daxh ashakłaxìch
wé xwàsdâ yàkw yà has anayân.
Ch'u tle *just enough to get across that Nakina* áwé
tle àn dàk uwakhúxh axh îsh.
Tle ch'a k'át gwâwé ayàwadlàkh tle,
tle àwa.ún wé dzísk'w.
Tle wé dlìy tle
tle àxh yan daxh ayàwaxhâ,
gwáł x'ùndahîn sáwé àdé yan uwakhúxh.
Tle á dês tsu,
x'ùn sákwshêwé á hà uwaxhî,
tle wé dlìy tle kè has àwaxásh yá axh tlâ,
ch'u tle s'ikhyatû yù wdudli.át.

Tle àxh ghunayê wtuwa.át—
hás khu.a áwé tle a tuxàgí yê has awsinì
wé ch'akhúxh,
wé axh îsh.
Ch'u tle wé hà ádi kha wé dlìy—daxh kawdudzinâ
tle ch'a łdakát dzísk'w ch'u kwłagè áwé,

I don't know how many nights we camped along McGavin Creek
The place where there is a ledge along the bluff flanking the Nakina,
as it is called,
that is where we came out.
There were beavers living
at the mouth of McGavin Creek.
The beaver ponds were all full of beaver.
They shot beaver after beaver there,
I don't know how many; there were lots,
furthermore, [they shot] only big ones.
They skinned them
and hung them up to smoke for our traveling food.

And what do you know,
there was a moose
walking around across [the river] from the ledge on the bluff,
eating fresh greenery.
Then
my father, *Nêxh'w*, [said],
"Hurry, hurry,
drag bunches of willow over here."
[His brother], *Nats'ál*,
Telegraph Jack,
chopped them and handed them to us,
and [father] stuck them in [the frame casing as a makeshift frame for]
the canvas canoe they were packing along—
just enough to get across the Nakina—
then father started out in it.
He just barely made it across
and shot the moose.
Then he took the meat
and ferried it across;
he made many trips across.
Then again[32]
we spent some nights there
and my mother and the others cut up the meat
and hung it up to smoke.

Then we left—
they had made a frame for
the canoe,
my father and his brother.
All of our supplies and the meat—they half-dried it,
all the moose, the whole thing;

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[32] Literally, "that (i.e. the moose meat) too, this time." The idea is that they first stayed in one place for a while to process the beaver; this time they did the same with the moose.

tle daxh has akawsinâ s'ikhyatûx',
hà wûwu sákw áwé—
tle a yî kawduwachák wé ch'akhúxh
tle uhân khu.a ch'a yán[náxh yà ntù.át].
Wé kandashú, tle dè anaxh khudzitì tle wé Nàk'ina.âde,
tlagù dèyí,
tlagù khâwu dèyí.
Has awsikû wé axh tlâk'w.
Tle a yî hà ìn dàk àwa.át,
tle wé kètl tsú hà ìn yà łunagúkh.
Ch'as hás áwé kè has anałtákh wé xwàsdâ yàkw
kha wé hà ádi.
Tle wé Nàk'ina.ânáxh dàk wutuwa.át,
tle diyâde yánde has hà yàwaxhâx'w tle.
Tle khúnáxh wé Nàk'ina.â
wé Khuyak'â Àní tle anaxh yan wutuwa.át.

Tle áx' áwé tle tsu ênà yê s awsinì
tle wé dlìy a kàdé daxh shayawduwatì tle.
Tle wé t'èxh xh'a.ìtíde has wù.àt.
Dà sáwé tsú àshát kha wé xh'wât' tle àxh hàt has akàwajéł.

Yèsú á dês kè has àwaxásh wé axh tlâ kha wé axh tlâk'w
tle yánde shayawduwatì kaghanàyí yís.
Gushé x'ùn sákwshêwé â hà uwaxhî.
Tle wé xwàsdâ yàkw tle dàwduwa.áxhw
kha wé at dùgú khà kanaxh yakùgê ch'a k'át
tle àdé s awsiyìkh.
Ch'a àdé àn yanaxhtuwadlàghi yé yáxh kugè áwé
yà has anayân.

Tle wé axh îsh khu.a yá
T'ùch' Shakînáxh has wù.àt yá Nàk'ina.âde,
wé axh îsh kha axh tlâk'w Dàxhłâ,
kha axh shátxh Xhàstìn nás'ginàxh.
Tle wé du húnxhw wé Nats'áł khu.a áwé
Tatlenx'ixhùnáxh at kàwanâ
wé t'ághà—
wé t'á kè nax'ák de.
Á áwé wé Nèxinté àghâ áwé tle xhàtîn,
wé Nèxinté, áx'

they had half-dried in the smoke
as food for the journey—
they packed away in the canoe;
we [women and children] went overland.
There was a trail along the ridge leading to Nakina,
an ancient trail,
a trail of the ancient people.
My aunt and the others knew it.
So they walked out on that trail with us;
the dogs were running along with us too.
Just [the men] poled up with the canvas canoe
and our supplies.
We walked out by way of Nakina,
and they ferried us across.
Right at Nakina,
at the Indian Reservation, we crossed.[33]

There they made drying racks again
and hung meat to dry on it.
Then they went to the fishing hole.
What do you know, they brought steelheads and trout back from there.
Then again my mother and my aunt cut it up
and hung it up to half-dry.
I don't know how many nights we camped there.
Then they bound up the canvas canoe,
and the furs that were too much for us [to pack]
they towed over there.[34]
As much as we could carry and still reach [Atlin][35]
they carried in packs.

My father and the others
went to Nakina by way of *T'ùch' Shakî* (Charcoal Peak):
my father and my aunt *Dàxhłâ*
and my sister *Xhàstin*, three of them.
His brother *Nats'áł*
decided we should go by way of old Nakina Village,
to get king salmon—
the kings were running already.
At that time I [first] saw *Nèxinté* (Green Flint),
Nèxinté; there

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[33] "*Khuyak'â*" (Teslin pronunciation "*Khuwak'â*") is the name of a *Kùkhhittàn* chief who built a potlatch house at Nakina Village (see McClellan 1975, p. 475). "*Khuyakâ Àní*" means "*Khuyak'â's* village."

[34] That is, they took skins and sewed them together to make watertight containers for the rest of the skins; these they towed along behind the canoe.

[35] Literally, "the amount such that we could reach it like that."

wé k'íxh'à tín akù.àkhw,
tle kè àwaxhút' wé hintàkłałês'i yû duwasâgu à,
wé t'á.
Yê kwdzigê wé át,
wé xhât,
wé hintàkłałês'i.
Tle á áwé s'é kè x'ákch,
a ít áwé tsá wé à tlénx' kè x'ákch.
Ha tsu â hà uwaxhî,
àxh áwé tle wé Tatlenx'ixhù kè wtuwa.át.
Tle ch'as xh'wât' àxh / kè daxh akàwajéł wé axh îsh.
Tle á áwé tle akawsinâ axh tlâ khu.a.

Tle tsu àxh yût wutuwa.át
tle
wé Sinwà Tlèn yáxh—
a yáxh xhâwé yà khukdustákhch—
tle anaxh yan wutuwa.át.
Kàxwâ
wé Sinwà Yádi
tle â hà uwaxhî tsu.
Yâtxh áwé ch'u tle
wé Ghat.âyi Shú
dà sáwé tsú de áwu hás,
dzísk'w kwshêwé àwajákh wé axh îsh.
Tle has akawsinâ tle.
Tle àxh áwé tle
wé Watsix Hîni â kè wtuwa.át.
"Wé *Mrs. Murphy* xhánde kkhwagût,
car hà ìghâ—ch'u *truck* kha ch'u *car* hà ìghâ hàt ghakhùxhút,"
tle yû yàwakhà wé axh îsh Nêxh'w,
tle àdé wùgùt.
Wé axh tlâ kha wé axh tlâk'w, wé axh shátxh kha wé
wé axh îsh du húnxhw Nats'áł—
hú khu.a áwé tle [a ídi wùnùk]—
has kadachâk xhá,
yaxh has at dàyawsi.áxhw tle
àdé a kàdé naxhdudli.àdi yé yáxh.
Ch'âkwxh nastî áwé anaxh [hàt uwagút wé axh îsh].
Axh îk' tin sh tudlitî áwé, dê áwé,
hà àní yà yantùdlákh.
Hé', gùt'á sáwé ach katùłyat nìch.

Dà sáwé tsu hàt uwagút axh îsh.
"De hàndé wùkhùxh," yê yàwakhà.
"Khinayił.áxhch," yê hà dàyadukhá.

he was trying to catch them with a gaff.
He pulled out what is called a *hintàkɬaɬês'i,*
[a kind of] king salmon.
They are small
salmon,
those *hintàkɬaɬês'i.*
They are the first to swim upstream;
after them the larger ones swim upstream.
We stayed the night there
and then went up to old Nakina Village.
My father caught trout, just pulling them out one after another.
My mother half-dried them.

Then we took off from there
and [went up along]
the side of *Sinwà Tlèn* (White Quartz Mountain)—
they used poles to walk along the side of it—
we walked across it.
Then we [reached]
Sinwà Yádi (a smaller mountain across Katina Creek)
and stayed the night there.
From here
[we went to] *Ghat.âyi Shú* (the end of Kuthai Lake)
and what do you know, there they were;
my father had killed a moose.
They half-dried it
and then
we walked up to *Watsix Hîni* (O'Donnel River).
"I'm going to go to Mrs. Murphy's house
to get a car or truck to come after us,"
my father *Nêxh'w* said,
so he went there.
My mother and her sister, my sister and
my father's brother *Nats'áɬ*—
he [stayed behind]—
they packed things up
and tied everything into bundles
of the proper size, so that they would fit on the truck.[36]
After a long time father came.
My brother and I rejoiced: that was the end of it;
we were almost home in our village.
We were constantly playing.

Then, what do you know, father came back.
"He's already left for here," he said;
"Keep your ears open," he told us.

---

[36] Literally, "in accordance with the way one might put them onto it [the truck]."

Hé', tle wé gùch shakî áwé tle àdé kè hà łùwagúkh,
wé axh îk' tin.
Ch'a hà gukashâx' áwé anaxh hàt uwakhúxh.
A kayêk duwa.áxhch, àdé tù.îx'.
Hé', dà sáwé tsú *truck* tlèn gwâwé hà ìghâ hàt uwakhúxh.
Tle wé kètlx' tle a kàdé tle...
Wé axh îsh a díxh't has khîn,
axh îk' tsú, ch'as uhân áwé a shakáwu,
driver t'akhkát tùkhîn.
Hà ìn ghunayê uwakhúxh tle.
Tléł yìwuyât'i áwé tle wé Yat'àyi Hîn,
kàxwâ wé Inhîni,
kàxwâ Kùsawu Hîn,
tle wé ànt wutuwakhúxh.

Àghâ ch'u khudzitì wé Jigê,
wé Xûts,
Taku Jack.
Du jì ásíwé yù xh'aduwatánk
wé *game warden* has du jìdáxh kè ayawtudi.adi.
Àghâ áwé tle hú khu.a áwé tle àdé xh'awditàn,
"Axh łingídi áwé yê has yatì.
Chief áyá xhát.
De wé *boundary line* kanaxh
hàndé shákdé has yàwa.át,
tléł wutusakú."
"Tle wêt has átni x'wán tlâkw hàndé xh'anidatàn,"
tle yû yawdudzikhà.
Ha ch'u ł hà îxh khùdujìyí áwé
wé *trucker* hà ìn anaxh hàt uwakhúxh.
Hé', du tùwú yak'ê
wé *chief* khu.a
wé du dlàk' hás kha yá uhân hás / has hà wustìní.
"Àdé xh'akkhwadatân,
tléł tsu yì dàt át yè khukghwastî,"
tle yû yàwakhà.
Tle àdé xh'awditàn tle.
"Yâ dàkh has uwa.át,
tléł tsu àdé has naghisinìyi yé.
Xhát áyá *chief*-xh xhat sitì,
xhát axh łingídi áwé yê has yatì.
Tléł has du ìdé gaxhyishì.

So we ran up to the top of the hill,
my brother and I,
and we could hear it coming down the road.[37]
We could hear the sound [of the motor]; we were hollering at it.
What do you know, that big truck came to get us.
Then [they loaded] the dogs on.
My father and his brother were sitting in the back,
as well as my brother; only we [women] were in the cab
sitting next to the driver.
Then he started to drive us [home].
Before long [we passed] the Hot Springs,
then *Inhîni* (McKee Creek),
then *Kùsawu Hîn* (Pine Creek),
and then we got to the village.

At that time *Jigê* was still alive,
[that is] *Xûts,*
Taku Jack.
He must have been the one they sent word to,
those game wardens we had fled from.
Then he sent word [back] there,
"They are my people.
I am the chief.
They have probably already crossed the boundary line
and are on their way here;
we don't know."
"When they arrive there, be sure to send word here immediately,"
they told him.
Before they even knew it was us
the trucker arrived with us.[38]
My, he was happy,
the chief;
[they were happy] to see us, his sisters and us [children].
"I will send word there;
you will not have any further troubles,"
he said.
So he sent word there.
"They have come up here;
there is nothing more you can do to them.
I am the chief,
and they are my people.
You can't touch them now.

---

[37] Literally, "in our earshot [the driver] came along [down the road] by vehicle." The next sentence continues, "its sound was audible." Translations where "the truck came down the road" is the main clause sound awkward in English.

[38] This apparently means that they arrived before word had reached the village that they had sent for the truck, so nobody even suspected that they were about to arrive.

Tsu yâx' ûsh hàt khìyatín,
wé *American custom*-xh isatìyí tléł àdé has naghisinìyi yé,"
tle yû yàwakhà.
Tle ách áwé tle hà jiwduwanákh.

Tle wé axh wû khu.a áwé tle
wé *Juneau* / tle át kawduwajéł wé du at dùgú
wé *game warden* xhá.
Tle àghâ áwé tle *court*-de has wuduwatì tle.
Tle wé *court*-x' áwé yê yàwakhà,
"Axh tuwâ ûsh gí sigû sûxh xhwałayèxhí wé *game warden*,
wé axh shát dùnyàdé wushìyí,"
tle yê kè yàwakhâ.
Tle xh'awduwawûs' wé *game warden*, "Ch'a a yáxh ák.wé?"
"Ha tle gûn sèt áwé yê aya.û,
á áwé yù kxhwàjìk,
a káxh áwé du dùnyàdé xhwàshì,"
tle yû yàwakhà.
Tle gânt wuduwaghíx' wé has du kaxîł'i
tle wé has du at dùgú tle has du jì khuxh yê wdudzinî.
Tle wé *game warden* wé axh àt guntûde wùshìyi à,
hú khu.a tle du î jiwdudzinákh,
tle wé at dùgú khu.a tle has du jì khuxh wududli.át.
{À, ch'a łdakát?}
Tle ch'a łdakát, *everything*.
Tléł tsu has ayawudlàkh wé—

Tle wé *chief* tin has akanîk,
wé tsà dùgú àxh has akàwajèł
kha wé ghúkhł'i dùgú
kha wé dzísk'u dùgú,
łdakát át,
"Dàt yís sáyá—
tle ch'u ł has ghaysatínji,
tléł tsu has yìysakú wâ sá has tìyí—
dàt yís sáyá has du ádi tle àxh kayìyjèł?
Wâ sá tléł ch'a â yê y.ù
tle has shayìytlèghúde?
Has du wakhkâx' tsá
àxh yê naxhyìysinì,"
tle tsu yû yàwakhà wé hà *chief*-i khu.a.
Tléł hà dàt át khuwustì,
wé axh îsh tléł has du dàt át khuwustì tle.
Tle a kát khà sèwax'ákhw tle.

Yâdáxh áwé

Even if you were to make the trip up here,
you American customs agents could do nothing to them,"
he said.
So they let us go free.

They had already taken my father-in-law's
furs to Juneau,
those game wardens.
Then the matter was brought to court.
In court he said,
"I would like to see that game warden get what he deserves[39]
for reaching inside my wife's dress,"
he said.
They asked the game warden, "Is that the truth?"
"She had a gold necklace on,
and I was curious about it;
this is the reason I reached inside her dress,"
he said.
So they threw their case out of court
and gave their furs back to them.
The game warden that had reached inside my aunt's dress
they fired;
the furs they gave back to them.
{All of them?}
All of them, everything.
They didn't even confiscate [their furs.]

When they told the chief
that they had taken the seal skins from [the cache],
and the swan skin,
and the moose hides,
everything,
"Why is it—
before you had even seen them,
nor did you know what kind of people they were—
why did you take their things away?
Why didn't you just leave them alone
until you [were ready to] arrest them?
You could have waited until they were there to see it
before you took [the furs] away,"
this is what our chief said.
We did not get into trouble;
my father did not get into trouble.
They forgot about it.

From here

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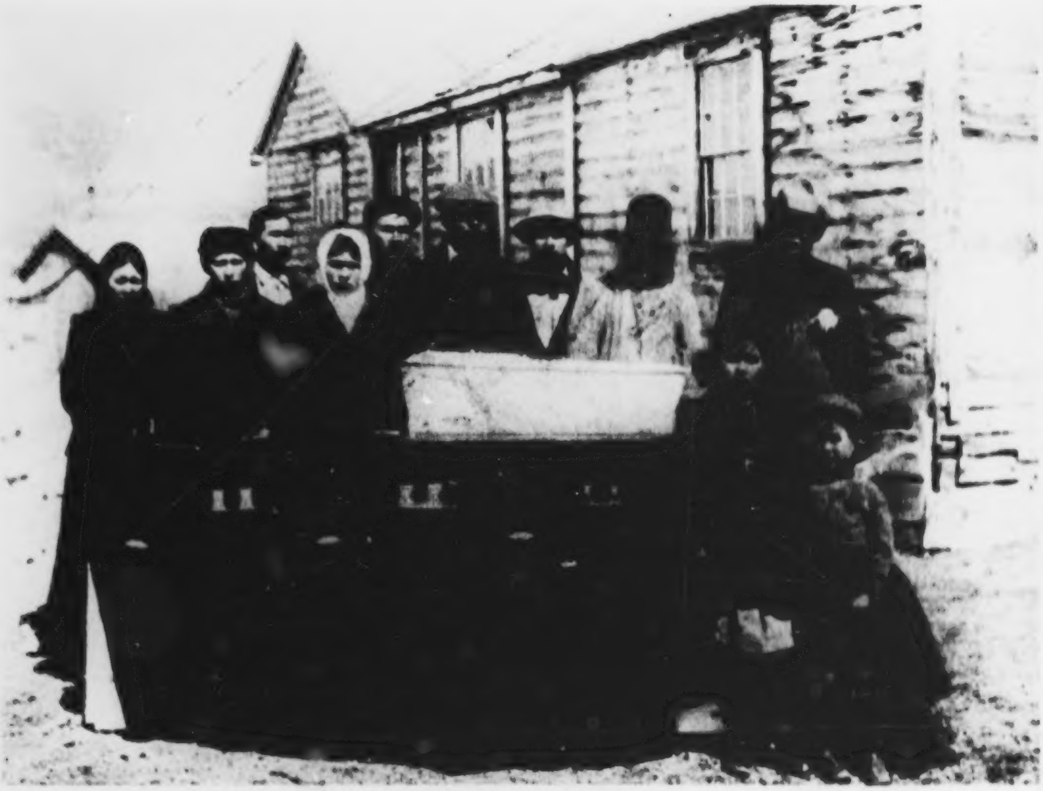
[39] Or, "I would like to get satisfaction from that game warden ..."

łdakát wé łingít àní—
        â khushayadahênin xhá
tlagù khâx'u—
hé', tle yú nánde áwé hà ìn / yàwagù wé yàkw,
nánde, A shuyì, tle łdakát yé tle.
Yìwùyât', gwáł dêxh sánde gíwé
        àdé khuwuyèxh.
Hé', àghâ khu.a s'é wêt'át,
wé *chief*,
at shî nìch áwé,
yàkw yídáxh áwé ana.àt nìch l'èxh tín,
tle yû,
tsu hêt'à yàkw,
tsu hêt'à yàkw.
Wé xákw ká áwé tle yû áxh khuwùsnákhch,
khà dagiygé áwé â yan uhànch
atshí tin.
Hé', û-û-û, tle *good time* áwé—
wé axh îsh kha wé axh tlâ has du ìn yà yandusxíx.
Has du tùwú yak'ê khuxh wutuda.àdí.

Yê áwé yù hà kawdiyâ.

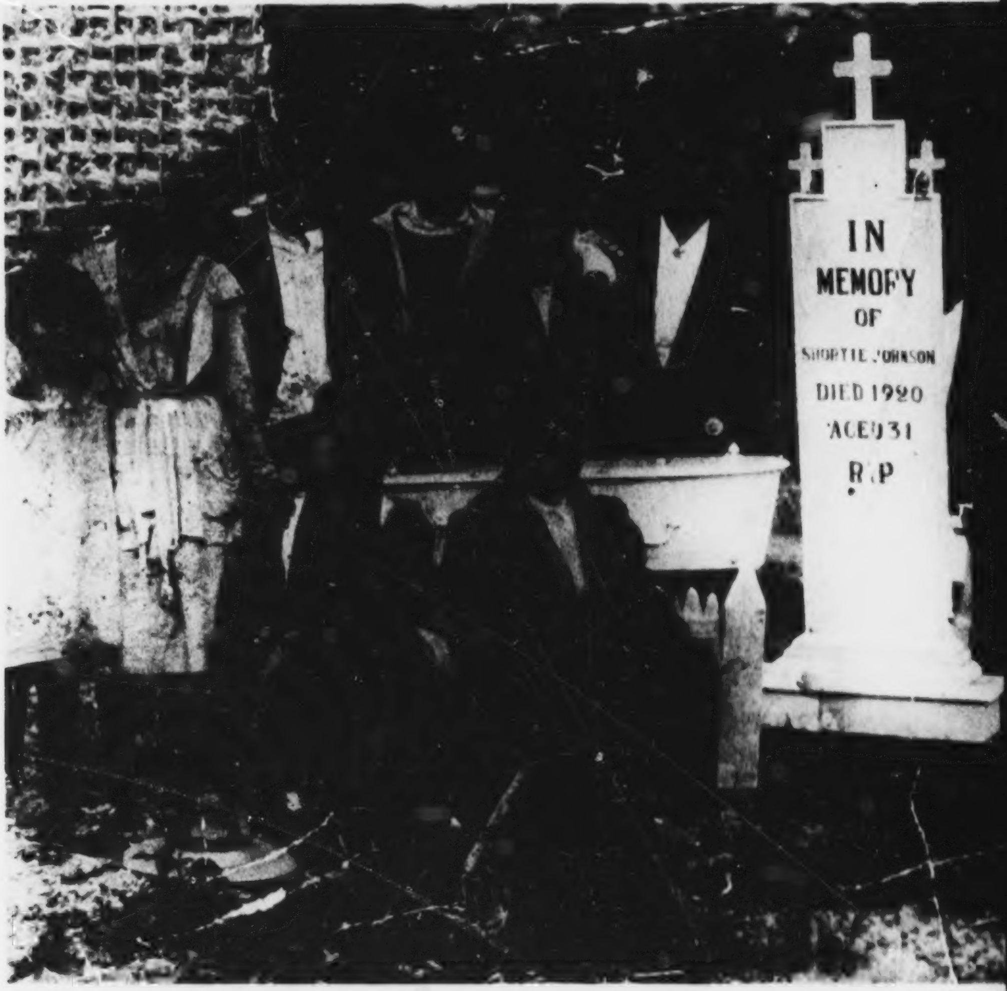
the whole Indian village—
there were a lot of people there then,
the old time people—
we went up in a whole fleet of boats,
up to *A shuyì* [the head of Llewellyn Inlet] and everywhere.
It was a long time, perhaps two weeks,
that they stayed away [from home].
At that time first
the chief
would sing;
the people would disembark in procession, dancing,
like this,
and then another boat,
and then another boat.
[The chief] would have them stand in line along the sandbar,
and he would stand in the middle of them,
singing.
My oh my, what a good time
they had with my father and my mother.
They were glad we returned.

This is what happened to us.



Back row: *Yadułtín* (no English name), *Sàtlèndu.ù* (no English name), *Shàn* Charlie Johnson, *Skhuxh.ùtìn* Martha Johnson, *Ałún* Taku Sam, *Khìdudâ* Billie Johnson, *Tuwàxhattîyi* Timmy Shorty, *Xh'agûk'* Dr. Jackson, *Khułùtl* John Bone. Front row: *Dàxhkhêxh* Agnes, Agnes's brother (name unknown). Photo from Marilyn Williams' personal collection.

Left to right: *Kh'anaxhghas.â* Paddie Ward, *Tàkwk'wát'i* Frank Williams, *Łànàtk* Anna Williams, *Khàłyát'* Sophie Jackson, *Khuxhtìch* Dan Ward. Photo from Elizabeth Nyman's personal collection.



Above: *Yískhàtułatsìn* Susie Jack, *Khàłyát'* Sophie Ward, *Kh'anaxhghas.â* Paddie Ward, *Àntsíxht* Mary Anderson, *Łànàtk* Anna Williams, *Khêyákw* Mary Johnson, *Yaduxwê Îsh* Judson Ward, *Łtuwudahêxh* Peter Johnson, *Skhuxh.ùtìn* Martha Johnson *Yàník* Lucy Johnson. Front: *Khuxhtìch* Dan Ward, *Nats'áł* Telegraph Jack, at the gravesite of *Khîts'ál* Shortie Johnson. Photo from Elizabeth Nyman's personal collection.

Right: *Xûts* or *Jigê* Taku Jack, *Yant'ètìn* John Taku, *Dàxhkhêxh* Agnes Johnson, *Khènaɧîxw* Henry Jack, *Yískhàtułatsìn* Susie Jack, *K'èdukà* Lucy Ward, *Ł.atguda.ìn* Leo Jack, *Kuwugán* Dick Johnson. Photo from Marilyn Williams' personal collection.

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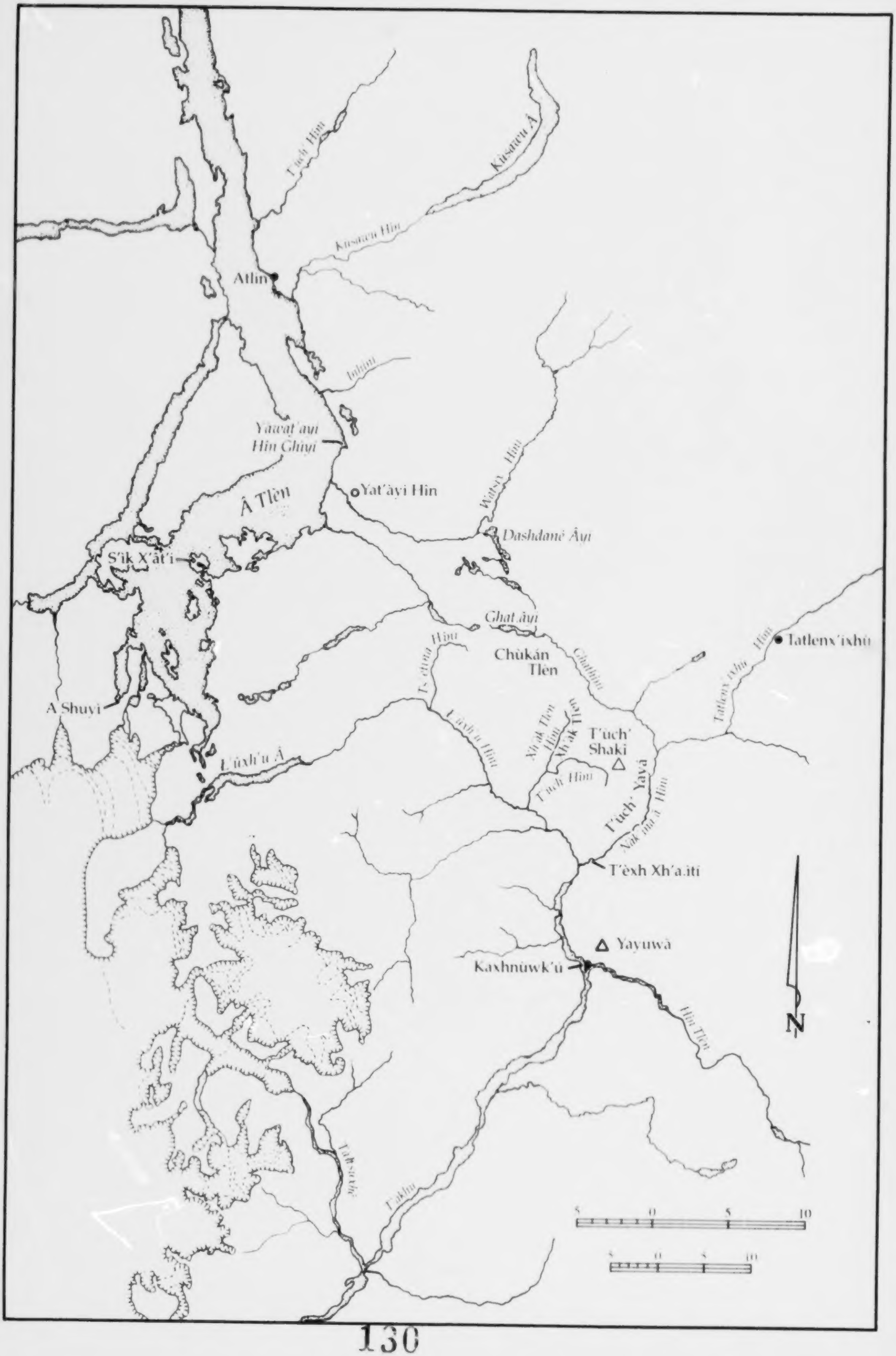
T'uch Hin
Kusaeu Â
Kusaeu Hin
Atlin
Inhini
Yâwaṯ'ayi
Hin Ghiyi
Yat'àyi Hin
Â Tlèn
Watsix Hin
Dashdané Âyi
S'ik X'àt'i
Ghat.âyi
Ts'etoa Hin
Chùkán
Tlèn
Ghathin
Tatlenx'ixhú
Tatlenx'ixhú Hin
A Shuyi
Lúxh'u Hin
Xh'ak Tlèn
Hin
Xh'ak Tlèn
T'uch'
Shaki
T'uch Hin
Lúxh'u Â
T'uch' Yayâ
Nak'ina'a Hin
T'èxh Xh'a.iti
Yayuwâ
Kaxhnùwk'ú
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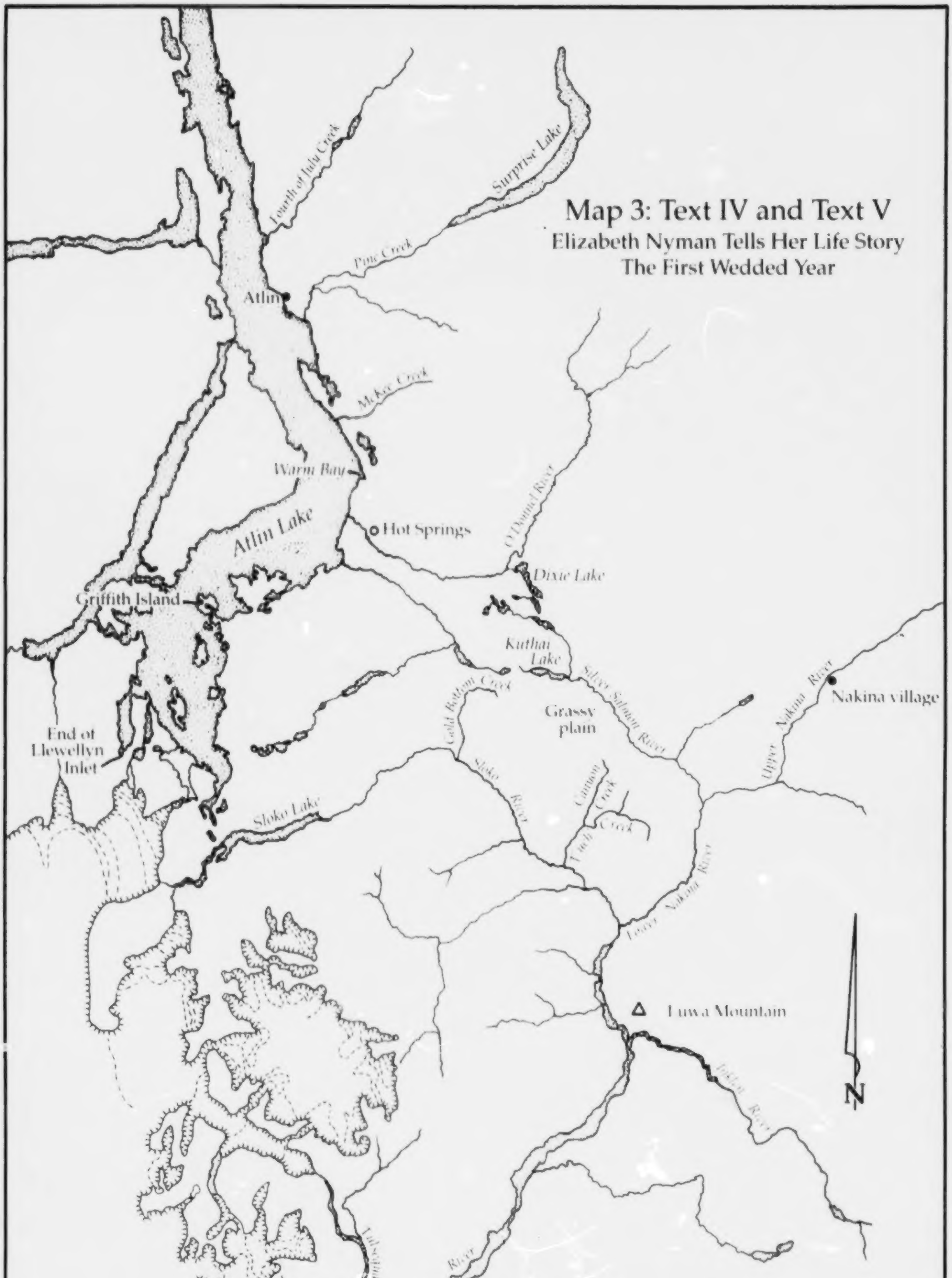
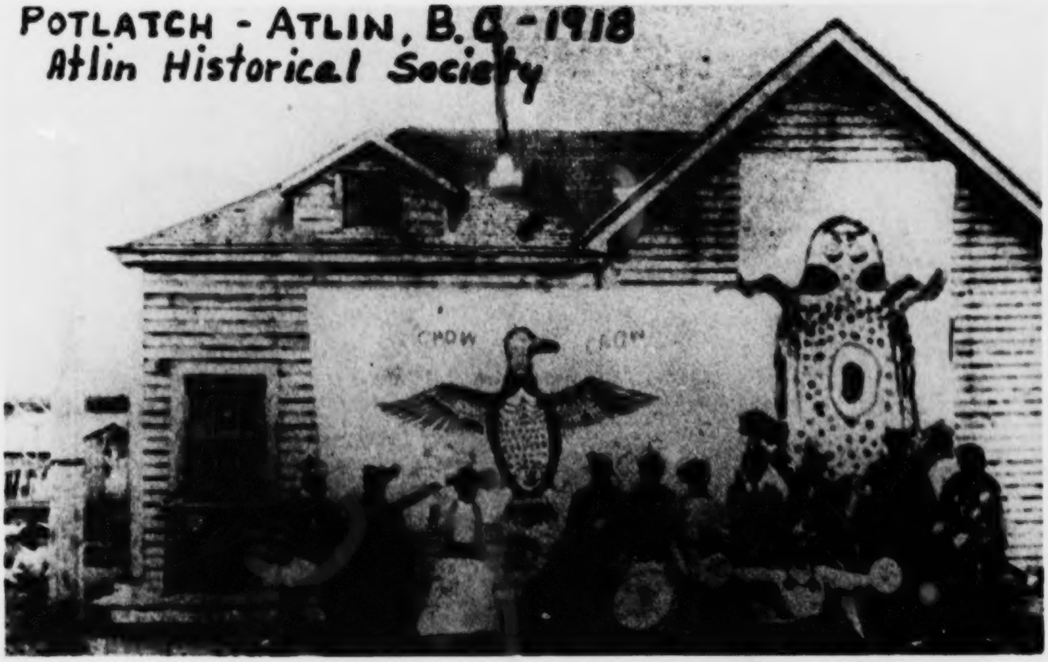


Map 3: Text IV and Text V

Elizabeth Nyman Tells Her Life Story
The First Wedded Year

Fourth of July Creek
Surprise Lake
Pine Creek
Atlin
McKee Creek
Warm Bay
Atlin Lake
Hot Springs
O'Donnel River
Dixie Lake
Griffith Island
Kuthai Lake
Silver Salmon River
Gold Bottom Creek
Grassy plain
Nakina village
Upper Nakina River
End of Llewellyn Inlet
Sloko Lake
Sloko River
Cannon Creek
Tinch Creek
Lower Nakina River
Tuwa Mountain
Inklin River
N
Tulsequah River
Taku River
5 0 5 10
Scale in Miles
5 0 5 10
Scale in Kilometers


POTLATCH - ATLIN, B.C. - 1918
Atlin Historical Society
CROW
CROW

Nêxh'w Tom Williams, *Kh'anaxhghas.â* Paddie Ward, *Nats'áł* Telegraph Jack, *Khènaħîxw* Henry Jack, *Yèłk'idâ* Scotty (last name unknown), *Tl'êw Îsh* Edgar Sidney, *Shànkhuyís* Dick Johnson, *Yant'ètìn* John Jim, *Tlènaxhyêł* Charlie Johnson, *Khêyákw* Mary Johnson. Front: *Nèsdêw* Johnny Anderson, *Shàn* Charlie Johnson. Man in dancing pose unidentified. Photo from Elizabeth Nyman's personal collection.

Text IV

SÈDAYÀ DU KHUSTÌYÍ DÀT SH KAŁNÌK

ELIZABETH NYMAN TELLS HER LIFE STORY

SÈDAYÀ DU KHUSTÌYÍ DÀT SH KAŁNÌK

Jułу 1986

Ha axh îsh *Telegraph Creek*-dáxh áwé yê tîyin.
Khàch.ádixh wusitì,
ách áwé Khàch.ádi Yátx'ixh xhat wusitì.
Axh tlâ khu.a áwé Yanyèdishâ,
Xh'agûk' du sîk' áwé yê tîyin axh tlâ;
Kudagân yû dusâgun.
Du kâ yê xhat natî áwé yú.á,
du díxh' wâ sákwshêwé tîyin,
gwáł ch'a yê gíwé khuwustì,
wułił'îx'.
Á áwé daxh.adùshú dísxh xhat nastî áwé khuxhwdzitì,
tléł yan yakaxhwłagé axh dísi.
Àghâ áwê,
tlêx' dísxh xhat nastî áwé axh tlâ wùnà.
Nanâ áwé yû
my uncle Billie Williams
łdakát tle *chief* tin tle wùch xhènáxh wuduwa.àt.
Àghâ áwê,
wùch xh'aduwûs', "Wâ sáwé gaxhdusnî wé t'akwanêyi?"
Ha wâ naxhdusnìt sáwé wé axh wû
Yaxhgûs' áwé yê yàwakhà,
"Du tlâ tayìxh xh'anaxhdutì.
Àghâ áwé du tlâ tin tl'átgi tûde gaxhdutî."
Tle wé *my generated grandmother* khu.a áwé kè sh t'àyawdikhâ,
"Tléł yê kghwatì.
Ch'u tle ch'a gùx' sá axh jinákh uwałáxw àdé áwé
du xh'ès dà sá kkhwatâx'."
"Ha a kâx' ák.wé kghisawât?
Ishânch áwé kghwajâkh."
Àn à khu.áwé tléł yù xh'èshgwêk yú.á,
ch'as hú áwé yù xh'ayatánk wé Yaxhgûs'.
"Ha khushtuyáxh ghà yatì,
ch'a axh jinákh tsá ghwàłàxw," yú.á.
Á áwé tle du xh'êde wdudzihâ tle xhat wusinèxh.

ELIZABETH NYMAN TELLS HER LIFE STORY

July 1986

My father was from Telegraph Creek.
He was a *Khàch.ádi,*
so I am a Child of the *Khàch.ádi.*
My mother was a *Yanyèdí* woman,
the daughter of *Xh'agûk'* (Dr. Jackson);
her name was *Kudagân.*
While she was pregnant with me,
something was wrong with her back—
maybe she was born that way—
it was broken.
So I was born when I was seven months old;
I was premature.[1]
Then
when I was one month old my mother died.
After she died
my uncle Billie Williams and the others
all got together with the chief.
Then
they were asking one another, "What are we to do with the baby?"
For lack of anything else to do, my future father-in-law,
Yaxhgûs' (Billie Williams) said,
"Let her be smothered under her mother's breast[2]
and buried with her mother."
Then my true grandmother (*Khinxh.ashì,* Anna) spoke up,
"It will not be so.
Whenever she begins to starve on me
I will chew up something for her to eat."
"Can you raise her on that?
She'll die of hardship," [said Billie Williams.]
The others did not say a word;
it was *Yaxhgûs'* alone who was speaking.
"That's all right; I don't care;
if she starves on me, then she'll starve," she said.
So they conceded to her, and she saved me.

---

[1] Literally, "I didn't complete the number of my months."

[2] Literally, "Let her mouth be placed under her mother." According to Mrs. Nyman, a baby whose mother had died and who had no one to care for it might be smothered by putting its mother's corpse on top of it, with the mother's breast over its mouth.

Adáxh áwé xhat sihân, ch'a àdû sá at yátx'i aya.û,
á áwé tle daxh.akhê nìch,
tlêx' yakyì xh'ânáxh axh xh'ê axhdułł'àt yú.á.
Gwáł shayadihên wé yátx' adaghà.ùwu khu.ù
        ch'a tsu yât'à akhê ch'a tsu yât'à.
Ha wâ sákwshêgé tlaxh yê a dà yan tuwditán axh łiłk'w.
Kûx kwshêwé tle astêxh nìch,
tle ch'as hînxh wustìyíde,
àghâ áwé tsá *cheesecloth* tûnáxh ayanasxêch tle.
Tle k'adên ha k'adên ch'a yâx' a dàkałéłt'i
        a kàxh yê awusnìyí áwé tle
tle ìxh a kàdé anałxwénch tle àn ùstâych.
Yâx' áwé
wé *condensed milk* yû duwasâgu *milk*—
shûgà yáxh xhâwé tle duwanùk—
á áwé tle a kàdé anałxwénch yê gugênk'
        tle àn a kâ yù akùhâych.
Sháłk' yê kùgê axh tlâ jì yê tîyin,
a síxwti kawdudzitixh'i yáxh yatì,
àn áwé axh xh'ê asxhâ nìch wê
yátx' adaghà.ùwu à àn ghàtâ xhùdé awu.àdí.

De wâ nanî sdágâwé axh îsh àn xh'ayìdé wùgùt.
Àghâ áwê,
Mrs. Pillman-ch yê yawsikhà, "Wâ sá duwa.û wé t'akwanêyi?"
"Ha du łiłk'uch sihân, *his generated grandmother*-ch sihân."
Àghâ áwé yú.á wé
baby bottle du wakhshiyìt wuduwatán axh îsh.
Tle ash jiyís yê awsinì,
        "Yû áyá yê dàduné kha yû yê dàdune, yâdu a xhù.ádi,"
yû áwé ash dàyakhá.
Tle dáxhghà áwé tle wé *bottle* kha wêt'át
tle łdakát àwa.ù axh îsh khu.a.
Gwáł de xhat łigê gíwé.
Àghâ áwé axh łiłk'u jì hàt yê awsinî,
"Yû áyá dàduné kha yû, yâdu á a kàyí,"
        yû áwé dàyadukhá yú.á axh łiłk'w.
Gwáł dàt yáxh ságíyú sh ułtí.
Tle yê anasnî áwé tle hûch' àdû sá awukhêyi
        wé axh xh'ê adułł'àyí.
Kàxwâ xh'axhanâkh yú.á wé ł'à,
ch'as at xhât yaxhwdzi.â.

So she adopted me; whoever had children
she would pay
to nurse me for a day [at a time], they say.
People who perhaps had a lot of children,
she would pay one or another of them.
I wonder how my grandmother figured out how to do all that.
She would boil rice
until it was just liquid
and pour it through cheesecloth.
After she had carefully, very carefully,
gotten out the rice husks
she would spoon in some oil and boil it with it.
Then too
the type of milk called condensed milk—
it tastes really sweet, like sugar—
she would spoon in a little bit of that
and stir it in.
My mother had little spoon, so big,
with a twisted handle;
this is what she would feed me with
when the families with children had gone to the trapping grounds.

One time my father went to town.
Then
Mrs. Pillman asked him, "What are they doing with the baby?"[3]
"Her grandmother has adopted her, her true grandmother."
So
they showed my father a baby bottle.
They fixed it up for him,
"Here's how you do it, like this and this; here's the equipment,"
they told him.
So [he got] two apiece, the bottle and the [rest of it];
my father bought the whole works.
Maybe I was big by then.
So he brought them to my grandmother,
"Here's how you do it, like this; here's the measuring cup,"
they told my grandmother.
She must have been overjoyed.
After they did that they didn't have to pay anyone else
to breast-feed me.[4]
Eventually I was weaned
and ate [solid] food.[5]

---

[3] Mrs. Pillman ran the drugstore in Whitehorse.

[4] Approximately, "After she/he had done that to it, that was the end of paying someone to nurse me."

[5] Literally, "Eventually I orally gave up the baby bottle; / I turned my face only to food."

Kàxwâshgé
de yù xh'axhatangi nîkw àghâ gwâgíwé
wé axh łiłk'w ch'u tle de yú xâts'i kè ushìch.
Á áwê,
dàx'ùn tâkwxh xhat satìyí áwé yú.á yê wùnì wé axh łiłk'w.
Ch'a yâx' áwé xhsakwèxh, ch'a tsu yâx' tlêk'.

Áyû,
wé Yaxhgûs' du yît xhánx' áwé yê xhat tîyin.
Du xháni yê xhat natî áwé shux'à àyí xhwsinùk wé t'akwanêyi,
du húnxhu sàyíxh awłiyéxh Jigê,
Xûts,
dlèt khâ xh'ênáxh tsú ch'u Jackie tsu yû àwasâ.
Yá daxh.à áwé wê axh sîk' S'igaxhshâk'w xhwasinùk
yú ghàtâ tl'átgi, Kaxhnùwk'u Tukhkáx',
Hîn Tlèn yû duwasâgu yé.
Àghâ áwé khúnáxh yan at tùxhâ áwé
a dà kè xh'awditán wé axh wû.
Ch'a àdé áwé kadujîxw du wakhhîni.
"K'e àdé tléł yà khùxhashgêyi yé,
axh tlâ ûsh gé tléł a káxh xh'awut'îx'in gí
ch'a axh xh'ayáxh,
du tlâ tayìxh xh'anaxhdutì.
Àdû sákwshêyágé axh húnxhu sàyí yà xhshigêyi,
Jigê,
Xûts,
Jackie—
àdû sákwshêgé yanaxh èkh ashuxhsagùdín gé?
Yìdát a dà yù tuxhatángi áyá tlaxh x'êghà axh î łitìshí
kha axh î sighàxhí.
Axh dlàk' sàyí S'igaxhshâk'w—
àdûch sákwshé yanaxh èkh uxhsagùdín.
De ch'a àdé axh tùwú yanîgu yé áyá,
a yáxh xh'ayaxhakhá.
Ha tlaxh x'êghà khu.áyâ,

Finally
I was now able to speak and
my grandmother rejoiced.[6]
So
when I was four, they say, my grandmother died.
This is as much as I know of her, nothing more.

Now
I was married to the son of *Yaxhgûs'* (Billy Williams).[7]
When I was married to him I had my first baby;
he gave him his elder brother's name *Jigê,*
Xûts (Brown Bear),
and in English as well he called him Jackie.
I had my second one, my daughter *S'igaxhshâk'w* (Mary)
at the trapping grounds, at *Kaxhnùwk'u Tukhká,*
at a place called *Hîn Tlèn* (Inklen River).
At that time, once we were all through eating,
my father-in-law brought up the subject [of my birth].
His tears were just rolling down.
"You see how foolish I was;
if my mother had not insisted [otherwise],
they would have done what I said
and smothered her under her mother.
Who would have taken on my elder brother's name, so dear to me,
Jigê,
Xûts,
Jackie—
who would have brought him back down to us?[8]
When I think about it now it makes me feel lonely
and I feel like weeping.
My sister's namesake, *S'igaxhshâk'w*—
who would have brought her back down to us?[9]
I am so sorry,
this is what I am trying to express.
Truly

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[6] Literally, "my grandmother would lift her hands up to the sky."

[7] Literally, "I used to stay with him." Unlike the English idiom "to live with someone," in Tlingit this expression does not imply that the couple are not married.

[8] Approximately, "Who would have led him along the ground to the water's edge?" This is a reference to reincarnation: the baby brings along the reincarnated being of the ancestor on his journey from the afterlife, which is spoken of as being located upland or in the interior, down to the water's edge to join the world of the living.

[9] *S'igaxhshâk'w,* Mary, was *Yaxhgûs',* Billie Williams' half-sister, after whom Elizabeth's eldest daughter Mary was named. She and Jackie had been born when Billie Williams spoke these words. The import is that if Elizabeth had been smothered as he had originally suggested, his grandchildren would not have been born through her.

axh tût áyá wuxìxín,
ách áyá tle i yáx' kaxhanìk
àdé ìnkhasanìyi yé.
Yìdát khu.áyá axh tùwú łitsìn yá axh húnxhu sàyí
kha yá axh dlàk' sàyí.
'Gunałchîsh ch'a kùgêyi,' yû xh'ayaxhakhá axh tlâ.
Tlaxh yê axh tùwú ghałtishji yêx' axh húnxhu dàdé kha axh dlàk',
yìdát yânáxh èkh has uwa.át.
"Tlaxh x'êghà áyá axh tùwú yak'ê,"
yê áwé xh'ayakhá.
Ágíyá yê duwasâgu à dlèt khâch *confess* yê awsinì.
Ha ch'u yìdádidé tlél du niyàdé kaxhwsahá,
ha de ch'a àdé hà shagûn tîyi yé áyú
a yáxh xhat kàwa.àkhw.
Yá yìdát yê axh tutî nìch,
"Yìdát s'é iyatîn i dachxhanx'i yán has du yátx'i łdakát,"
ch'u wé S'igaxhshâk'w àyí tin yaxh yawsiwát;
x'ùnínáxh yatìyi à sá yátx' daxh has adagha.wèt'.
Tsu wê du tlâ sàyí Khinxh.ashì àyí
ch'u tle dê ł'êw yáxh yakùgê,
yú *Terrace* áx' yà has nasxhít,
wé axh dachxhanx'i yán.
Kha tsu wé *Jackie* àyí yú *Vancouver*
gushé àdé â khuyakùgêyi yé,
yà daxh has nasxhít.
Ch'a tlênáxh xhát áwê
has du shàdíxh xhat sitì yìdát.
Ha ch'a a yáxh áwé xh'ayakhá wé axh wû,
du xh'ayáxh ûsh xhat wudusnìyín
dèsgwach ch'u tle hà ìtí wdiłáxh yìdát.
Ha ch'a Dikânkhâwu łatsìní shákdê
yú *my generated grandmother* xhat wusnèxhí.
Ách yìdát du sàyí
wé *Terrace*-x' khut kè nasxhít,
du dachxhanx'i yán de wâ sáyá kùgê.

Tlaxh wâ yatìyi yêx' áwê
tû khà xh'axhshakhît nìch,
ch'u yá dlèt shâ kha ch'u dlèt khâx'w.
Axh łîłk'w yû nanî,
àghâ áwé
ch'as wé axh łîłk'w wé khâ khuwdzitì.

it was on my mind;
this is why I am confessing to you
what I might have done to you.
And now I am encouraged [because of] my elder brother's namesake
and my sister's namesake.
'Thank you so much,' I say to my mother.
I have missed my elder brother and sister so much,
and now they have come back down.
I am truly happy,"
he said.
I guess in English you would say he "confessed."
To this day I don't blame him;
it's just the way our culture used to be,
what he told them to do with me.
Now I always think,
"I wish you could see all your grandchildren's children,"
They are all grown up, including Mary's children;
so many of them have children.
And those of his mother's namesake, *Khinxh.ashì* (Anna Kirby),
are as numerous as sand
and still having more children in Terrace,
my grandchildren.
And Jackie's [children] in Vancouver,
I don't know how many there are,
and they are still having more children.
I alone
am their only living forebear.[10]
It is true what my father-in-law said;
if they had done what he told them to do
we would have been left barren now.[11]
Perhaps it is by the power of God
that my true grandmother saved me.
So now her namesake's family
is growing by leaps and bounds in Terrace.
She has I don't know how many grandchildren.

Sometimes
I am suspicious of what people say,
white women or white men.
When my grandmother passed on,
at that time
I had only one grandfather left.

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[10] Literally, "I am their shoot," i.e. the part of the plant that starts a whole new branch.

[11] Approximately, "by now the place we had occupied would be withered away or dried up now." The metaphor comparing the family to a plant is carried on here; without her "shoot," the family would have died out.

Gùt'át sákwshêwé khunxhashìch du ìghâ wé axh łîłk'w yú.á,
ch'a tsu yâx' áwé xhsakwèxh nìch.
Wé axh àt hás,
Àntsíxht,
áwé du kîk' Skhuxh.ùtìn,
Ch'as wé axh ìn ghaxhdustìyí áwé xhwsikû.
Yê xhat dàyadukhá, "Łíł du káxh khìwûs'ikh i łîłk'w.
Hà nákh tl'átgi tûde wduwatì.
Tléł tsu yè kghisatìn."
Yû áwé xhat dàyadukhâ nìch.

Á áwê
axh łîłk'w áwé yê tîyin wé Łkhùxhì,
tle yankáx' axh tlâk'w áwé wé Khàshawdahà—
axh tlâ kha hú has du îsh ch'a tlênáxh wùtì—
adaxh áwê
Xh'agûk' yû áwé dusâgun wé hà łîłk'w.
Á áwé tûde xhat sàwahà.
Axh îshch khu.a áwé tléł
kha wé axh tlâ hás tléł has du tuwâ ushgú
has du xhánde xhwagùdí,
tléł wûshxh has us.àxh.
Á áwé ch'u yìdádidé yê yatì wê
has du tûnáxh dàk uwa.adi khu.ù.
Á ách áwé yú axh łîłk'uch *adopted*-xh xhat wułiyéxh
tle yú *Victoria*-dáxh hàt jìwahâ / axh x'úx'u.
Adaxh áwê
ch'a du xháni yê xhat yatì axh tlâ.

Kàxwâ jinkàt tâkwxh yà xhat gasatî gé—
tléł xhwasakú axh katâgu
ch'u ghunâ wâ ykuwât' sá xhat wuduwashâ tléł xhwasakú.
Yâx' áwé
sgûnde at yátx'i yà kandujéł.
Xhát tsú
tléł àdê,
tsu àdé ûsh axh tuwatì tléł àdé yê wùnkhàkhàyi yé.
"Tléł àdé ijìkhànàghi yé sgûnde,"
tle yû xhat yawsikhà wé axh tlâ,
ch'a du xh'ayáxh wé axh îk' tsú.
á áwê wé Nèłyìwdashît' kha wé du kîk' khu.a
has du ìch awdudziwû,

I kept searching for my grandmother everywhere, they say;
I only know this little bit about her.
My father's sister,
Àntsíxht (Mary Anderson)
and her younger sister *Skhuxh.ùtìn* (Martha Johnson),
I know that they were crying with me.
They said to me, "Don't ask about your grandmother.
She was taken from us and put into the earth.
You will see her no more."
That's what they would tell me.

Now
I had a grandmother, *Łkhùxhì* (Mary)
and my true mother's sister, *Khàshawdahà* (Mrs. Paddy Ward)—
she and my mother had the same father—[12]
and
our grandfather's name was *Xh'agûk'* (Doctor Jackson).
He wanted me to stay with him.
But my father
and my mother's family didn't want
me to go stay with them;
they didn't get along together.[13]
And they are still the same to this day,
those who are descended from them.
Therefore my grandmother *Łkhùxhì* adopted me;
my [adoption] papers came from Victoria.
After that
I just lived with my mother [*Łkhùxhì*].[14]

Eventually I got to be ten or so—
I didn't even know my age;
the whole time I was married I didn't know it.
At this time
they were sending children out to school.
I [wanted to go] too
but couldn't;
even if I wanted to go I couldn't say so.
"I can't let you go to school,"
my mother said,
and my brother [said] the same thing.
Now *Nèłyìwdashît'* (Antonia) and her younger sister
were sent to school.

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[12] Literally, "the father of my mother and her was only one."

[13] Literally, "they didn't listen to one another."

[14] *Łkhùxhì* is both Elizabeth's grandmother (biologically her mother's mother's elder sister) and, by virtue of having adopted her, her mother. See note 4 under the story of Glacier-bidding Bay.

ch'a k'át has kashxìt, du kîk' khu.a wùnà.
Adaxh áwé,
kàxwâ jinkàt tâkw kha dêxhxh xhat nastî,
tle yê áwé,
dà sá â xhat shukùjès' yê dàxhanê nìch,
khuxha.akhw nìch.
Ch'a dáxhináxh áwé hà yatì, axh îk' kha xhát.

Jinkàt tâkw kha dàx'ùnxh xhat nastî áwé
wé axh xhúxh sákw kè khùwatín sgûndáxh.
He'! *first of July* ká áwé tle x'ûł' yáxh khuyatì,
ch'a a xhùt ágé yût kawłisûs wé nâw,
wanìnáxh áwé dutâw wé át.
Tle wé axh tlâ has du ghût ágé yatì,
yà khukanashên.
Axh àt áwé yê tîyin, wé axh chàn
Łànàtk yû duwasâkw, yú êł' kàdáxh.
Tléł át wugùdín, áwé át kaxhwłijìxw khà xh'ayáxh.
"K'e yû àn shûde naxhtù.àt, k'e yû."
Áwé àdé kaxhwłijìxw,
xhachu du díxh't ásíwé dus.ín wé nâw.
Wé Êł' Hîn xhánt kaxhwłijíxw.
"Hînghà nagú hà xh'ès," yú.á.
Áyá xhwàshât wé *bottle*,
a xákwti.
Tlâkw wé â yàxhdé xhwàgùt,
àxh kè xhwsi.ín.
Dà sáwé tsû,
nâw gwâwé has adaná.
Adaxh áwé
at łatín àdé àwa.àt.
Hé', x'ûł' yáxh at yatì.
Yâx' áwé nèłdé, xânà niyàdé.
"Kâ naxhtùkhê *picnic*," yú.á.
Tle áwé tle khuwdudzixhût',
Kùsawu Â shûde áwé.

Khus'èxh yû áwé dusâgun wé du xháni yê xhat wùtìyi à,
de yîs yadák'w,
gwáł nás'k tâkw, dàx'ùn tâkw gíwé axh shukát khùstí.
"Yú hîn yíxh du ìn yè ga.á,
yú dè kàdé gaxhyì.ât."
Catholic school-x' áwé wdudziwát,
ách ásíwé a wakhshût has yatì wé at daná tin.
Áwé tle wtuwa.àt.

At least they could write; her younger sister is dead though.
So then
I finally turned twelve
and so
whatever she told me to do I did;
I tried to do it.
There were just two of us, my brother and I.

When I was fourteen
my husband-to-be traveled back up from school.
My! on the first of July people were in an uproar;
they were circulating all kinds of alcohol
and drinking it on the sly.
My mother and the others were in on it too, I guess;
people were getting drunk.
I had an aunt, my future mother-in-law,[15]
named *Łànàtk* (Anna) from the coast.
She couldn't walk, so I wheeled her around as I was told.
"Let's go over to that end of town, over that way."
So I wheeled her over there;
actually they had a bottle of booze stowed behind her back.
I wheeled her up to [the spring called] *Êł Hîn* (salt water).
"Go get us some water," they said.
So I grabbed the bottle,
the empty bottle.
I quickly went to the edge of the lake
and brought some water back up.
And here
they were drinking booze!
Then
they went to watch the celebration.
My, everything was in an uproar.
On the way home, toward evening,
they said, "Let's hire a car and have a picnic."
So they took a load of people
over to the end of *Kùsawu Â* (Surprise Lake).

The one I got married to was named *Khus'èxh* (Steve Williams);
he was then a young man,
about three or four years older than I was.
"You go down along the river with him,
and then you'll get onto the road."
He was raised in Catholic school,
so they were trying to hide their drinking from him.
So we started off.

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[15] *Łànàtk* is not directly related to Elizabeth, but is referred to as a paternal aunt ("*àt*") because she is of the opposite moiety.

Ch'a tlákw áwé jiyaxhwàyék,
áwé axh tlâ àdé axh ìn yà sh kagałnikji yé khâ dàt,
ách áwé
ch'a tlákw jiyaxhwàyék wé Khus'èxh.
Té áwé hînde tùghîch.
Hàhá, wâ sáwé xhat wusinì,
axh sênáxh áwé yà shìch.
Dà sá ûsh,
xh'àn ûsh i sê yà yadułtsákhch,
yê gíyá sh tuxhdanùk.
Xhaghâxh áwé.
"Tliyê yê xhat na.ù, ishakkhwaxhísht.
Tléł axh tuwâ ushgú,
tléł xhwasakú wâ sáwé xhat dà.ìné,
gwáł xhat gaghìjâkh gíwé."
Hàhá!
khuxhłagàw.
De wâ nanî sáwé wtuwa.áxh wé kâ,
ch'u tle yà at yanasnákh yânáxh áwé yà nxhagút,
xhát khu.a tle du nákh xhwàgùt.
Tlâkw dè yít xhwajixíx.
Àxh áwé
kâ kâ kè wtuwa.át khúxhde.
Hé'! nèł,
nèł kwshêwé tle s akàwajéł wé nâw khu.a wé axh îsh.
Wanìnáxh áwé du î duhûn.
Hé', x'û—ł' yáxh at yatì wé *first of July* ká wé Łingít àní
tle tléł tsu ch'a tlênáxh yatìyi khâ gíwé dà awudàkh.

Axh îk'
Ch'ityádi áwé du sîk',
gwáł de *seven years* gíyú yê utí,
cha ch'as anaxh hàt awsinúk.
"I guntû nghatàyí.
At tudaná áyá, dlìnkwát łatín," yú.á.
Axh guntûde áwé xhwsigùt wé shàtk'átsk'u.
Kwshêwé tle kè has kàwashû,
axh tlâ khu.a.
Ha wâ sákwshêwé yù kàwagút
wé axh xháni yê gaxhdu.ù à.
Has du xháni nèł uwagút, tle áx' áwé tle a xh'êt has à wsi.ín,
ch'a yèsú áwé
a wakhshût has tîyin—
xhát khu.a tâch xhat uwajákh—
ch'u tle has du xh'êdáxh áwé at daná.
Áwé tle yê s ayawsikhà, "A shantûde nagú, â natá.
Axh yîtk'i ìtí—
áxh yàwashì / du dlàk'ch—

I was constantly on guard with him,
the way my mother was always telling me to be around men;
that's why
I was on my guard with *Khus'èxh.*
We were throwing stones in the water.
Oh my, he did something to me;
he kept putting his arms around my neck.
It was as if—
as if someone kept thrusting fire at your throat:
perhaps that is how I felt.
I was crying.
"Leave me alone; I'll clobber you over the head!
I don't like it;
I don't know what you're doing to me;
maybe you'll kill me."
My goodness!
I was fighting.
After a while we heard the car;
I was walking faster than a person chasing an animal;
I walked away from him.
I ran quickly to the road.
After that
we got back into the car.
My!
they brought in bottles of booze, my father and the others.
They were secretly selling it to him.
My! the Tlingit village was topsy-turvy on that first of July;
I don't suppose there was even one man sober.

My brother
Ch'ityádi (Albert Johnson)'s daughter
was perhaps seven years old;
he brought her over to me.
"Let her sleep in your arms.
We're drinking, so take good care of her," he said.
I took the little girl into my arms.
They must have been getting drunk,
my mother and the others.
I don't know how he got there,
the one I was to be married to;
He came into their house, and there they gave him some booze,
after they had just
been trying to hide their drinking from him—
I myself fell asleep—
he was drinking what they gave him to drink.
Then they said to him, "Go upstairs and lie down.
My son's room—
his sister has already made the bed—

â natá," yû áwé s adàyakhá yú.á.
Tle àdé wùgùt.
Ha yîs khâ xhá *you know* kha wé nâw awdinâ,
tle gushé àdé yatìyi yé.
Tle wé nâwch yaxh has yałajâkh ásíwé tle
àxh yà wùgùt tle.
Dà sáwé yù xhat duwaxhíchk.
Ha wâ sáyú?
Gwáł ch'u tle
yatsìnèt gíyú axh yâ dàk yawus.á.
Tle gùdáxh sáwé?
Tle tsu xhaghâxh áwé.
"Júk!" yû dàyaxhakhá,
"axh tlâ kè has gughasgît."

Tle áwé axh tuwâ sigû k'adên khunâxh dàkh kaxhwanìgí.
Ch'a łdakát khâch áyá yê uwajî,
under age áyá khâ dàt át xhwasikû.
No.
Tléł tsu xhwsakú tsu—
I don't know nothing about man.
Tsu *I don't even know how to fall in love, I was too young.*
Á áwé łdakát khâch yê xhat dàyakhâ nìch,
wé yîs yaxh yà yanaswat à wé *Atlin,*
"*Under age* áwé khà xháni yê ìwatì gushé?"
"Àá," yê s dàyaxhakhâ nìch.
Tléł kè s du dà yakhushuguxhsagê tsu haș du ìn ûsh kaxhanîk.
A xhù.à áwê
Ch'a tsu at shùkh kíknáxh has xhat xh'awûs'.
Tléł khu.a has awuskú wâ—
how much hard time I had.

Á áwê
axh îsh kwshêwé kè wdzigít,
wé du ìn khuxhłagàwúch wé "Júk!" yû dàyaxhakhàyí.
A tûx' wé x'ûw
tle yû áwé wùch yát wududlikhâ,
a tú áwé wé shàtk'átsk'u axh jighèt xhasatá.
Tléł anaxh / axh ît ghwàshìyi yé.
Tle wé axh tlâ kwshêwé tle ashawsigút tle wé
axhsatîn wé kè khuwusgìdí áwé tle
a shantûde kè wjixíx.
Hàw, gwê! axh tlâ axh kâ shawdigút.
Anaxh yà wujixìx, tle gânt wujixíx.
"Tléł àdé yâx' yê ìnghàtìyi yé," k'e ch'u tle
du wàkh tín ûsh gé xhat wusitìn
du ìnxh xhat satìyí, tle yê áwé.
Ch'u tle

sleep there," they told him, they say.
So he went there.
He was a young man, you know, and had drunk booze;
I didn't know what condition he was in.
When they had all passed out
he came down from there.
All of a sudden someone's roughing me up.
What happened?
Was it perhaps
a bear that had appeared before me?
Where had it come from?
I started crying again.
"Get away!" I said to him,
"my mother and the others will get up."

Now, I want to explain it carefully.
Everyone thinks
that I experienced a man under age.
No
I didn't even know—
I didn't know anything about men.
I didn't even know how to fall in love; I was too young.
But everyone asks me,
all the young people growing up in Atlin,
"Is it true that you were living with a man under age?"
"Yes," I say to them.
They wouldn't understand it if I were to tell them.
Some of them
laugh while they are asking me.
They don't know
what a hard time I had.

So then
I guess my father got up
because I was fighting with him and saying "Get away!"
Besides that, [I had] a blanket
that had been folded over and sewed together;
I was holding the girl in my arms inside it.
He couldn't get at me through it.
He apparently woke my mother up and
when he saw that they were up
he ran up into the attic.
Oh my goodness, my mother got up and grabbed me.
He ran down downstairs and outside.
"You can't stay here," [she said].
[She acted] as if she had seen with her own eyes
that I was with him.
Right there

t'â ká áwé
axh ìn khułagàw.
I was too scared to do anything for myself.
Ch'a yá axh dà.ádi axh nâxh yà ayanałs'éł'.
"Nagú du ítde.
I tuwâ sigû shákdé wé khâ, du xhánde nagú,"
tle yû xhat yawsikhà.
Ch'u tle tléł àdé tliyê xhat unghà.ùwu yé,
ch'u tle xhat jâkhw,
ách áwé àxh xhwàgùt wé du tlâ hás xhánde.

Axh àt áwé yê tîyin wé axh chàn.
Át nanúkch, tléł yù kùshgútkw.
Łànàtk yû dusâgun,
du îsh áwé Łghìn
yú êł' kàdáxh.
 nèł xhwàgút, de khìwa.à,
tle k'adên gíwé ghagàn kè naxíx.
 nèł xhwàgút, a tûx' shégé xhaghâxh.
Wé has du *bedroom*-i â nèł xhwàgút, àghâ áwé
tle xhat xh'èwawûs' wé du tlâ,
"Wâ sáwé ìwanì?"
Tléł àdé tsu xh'ènkhaditàni yé,
xhat sawduwatsíxh ûsh khúnáxh yê xhat yatì.
"Hàgú, dâkhnaxh.àdé nagú."
Khâxhx'wèt tlèn áwé s du jìwú.
Axh jacket-i kàxh kè xhwditî.
Axh nâxh shayawłis'éł' wé axh tlâ.
Du guntûde xhwàgùt,
k'adên axh tûdáxh khunahâ áwé tsá
du ìn kaxhanîk wâ sáyú
yû xhat kawdayàyí.
"Ha ghà yatì, ch'a yâx',
ch'a tlêx' yâx' iwuxhìyí kha ch'u dêxh
àdé i ìn gaxhtù.ât,"
yû xhat yawdudzikhà.
Tâch xhat uwajákh.
K'e yê yguwâtl' gíwé tâch xhat wujàkh tle tsu shaxhwdinúk.
Du ji.ìn áwé dà sáwé yê dàxhané wé axh àt.
At wutuwaxhâ wé ts'ùtàt.

Tléł tsu yê xhat yawuskhà,
"Wé axh yît xhánde áwé isaxhàhê," yû.
Tle áwé
has àwaxhùxh wé has du yît.
"Yú du yì.ádi káxh wunashì," yû xhat dàyadukhá,
"wé du *room*-u."
Xhachu àn ásíwé yù has xh'ałi.átk.

on the floor
she was fighting with me.
I was too scared to do anything for myself.
She was tearing up all my clothes.
"Go after him, then.
Apparently you like that man, so go to him!"
she said to me.
She wouldn't leave me alone;
she was cuffing me,
so I went to his mother's house.

My mother-in-law was my aunt.
She would just sit around; she was crippled.
Her name was *Łànàtk* (Anna);
her father's name was *Łghìn* (Jimmie Henderson)
from the coast.
I came in there; it was daylight
and the sun was well on its way up.
I came in there; I must still have been crying.
I walked into their bedroom, and
his mother asked me,
"What happened to you?"
I couldn't even speak;
it was as if I had been throttled.
"Come here, go into the back room."
They had a big bed.
I took off my jacket.
My mother had torn up all my clothes.
I went and lay my head on her chest;
after I had calmed down
I told her what
had happened to me.
"It's all right; just stay here;
after you have stayed here a night or two
we'll take you [back home],"
she said to me.
I fell asleep.
Before long I guess I fell asleep and then I got up again.
I did some kind of work together with my aunt.
We ate breakfast.

She didn't say to me,
"I want you to go to my son."
They just
called their son over.
"Go make his bed," they told me,
"in his room."
Actually, they were having a talk with him.

"Ch'u tle tlèxh áwé i xhánde kawduwanâ.
Wé át gé iyanúk, tlêk' gwâyágé," yû dàyadukhá yú.á.
Áwé ch'a łdakát du jiyís [yê dàyadukhá]—
wé axh tlâk'w Khàshawdahà du yátx'i—
wé s du îsh
ch'u khudzitì,
Kh'anaxhghas.â yû áwé dusâgun wé s du îsh,
kha wé s du tlâ khu.a Khàshawdahà—
Skàydu.ù kha Kudagân.
Tle wé has du îsh du kêłk' áwé yê tîyin wé axh chàn,
wé Łànàtk.
Á áwé tle wé du dachxhán yáxh áwé kawuhâyin wé Khus'èxh.
Tle a yáxh xhat kawłinùk,
axh tlâ ghût xhat uwawát,
tle yû yàwakhà hú khu.a.
Ách áwé xh'aduwûs' wé axh xhúxh sákw,
wé Khus'èxh,
"Yú i łîłk'u sî
wé Skàydu.ù, kha Kudagân,
ch'a tl'ák'ghànáxh áwé has khudzitì.
Dàkhw.à sá át iyanúk wêt'à?"
Àghâ áwé du tlâ áyá yê ayawsikhà,
"Tléł ûsh axh tuwâ ushgûwun,
tléł du îxh ùnkhanîgun.
Axh tuwâ sagùwúch áwé du xhánt xhwàgút,
tléł khu.áyá xhwsakú du jiyís kaxîł' yê kkhwasanìyí.
Tléł jikkhwanàkh.
Tléł axh tuwâ ushgú yût'à yú dáxhináxh yatìyi à.
Axh tuwâ sigû hú du ìn tût xhwa.àdí,
axh jiyís du ìn tût yìy.àdí,"
áwé yê yàwakhà.
"Hàw, ha wâ sáwé dê, kuhànkî xhâwé."

Tléł xhwasakú xhâch khu.a.
Wé gân à yì k'adên / k'e â yù at kaxhajêł áwé tle xhwdixît' tle.
Anaxh yuxh wùgùt tle.
Xhat has uxhùxh wé axh àt,
axh ìn yù has xh'ałi.átk.
Ha gwáł ch'u tle yú kát kàwagani xh'àn tûde gíwé kkhwagût,
tle yê áwé sh tuxhdinùk.
Tléł tsu khâ xhánghà yù uxhagútkw,
nothing.
"Ha wâ sáyú xhat gughatî yú khâ guntû nxhatêni?"
yû áwé axh tuwatì.
Tléł tsu sh yànáxh unxhasnùgú áwé wé wakhhîn,
yê xhat kùdâł.
"Àdé i ìn gaxhtù.ât i tlâ xhánde," yê áyá.
Wé du xhúxhch áwé wé Yaxhgûs'ch áwé kawłijìxw axh ìn.

"She has been sent to live with you for good.
Do you want that, or not?" they asked him.
[They suggested as potential matches] for him all
my mother's sister *Khàshawdahà's* children—
their father
was still alive;
their father's name was *Kh'anaxhghas.â* (Paddy Ward),
and their mother was *Khàshawdahà*—
[they suggested] *Skàydu.ù* (Jessie), and *Kudagân* (Mabel).
My mother-in-law was my father's niece,
Łànàtk (Anna).
So *Khus'èxh* (Steve) was like a grandchild to [Paddy Ward].
I was beneath his station.
I grew up without my mother—
this is what [Paddy Ward] said.
So they were asking my husband-to-be,
Khus'èxh,
"Your grandfather's daughters
Skàydu.ù and *Kudagân*
each live alone.
Which one would you like, or that one?"
Then he told his mother,
"If I had not liked her
I wouldn't have bothered her.
I went to her because I liked her;
I didn't know I'd be making trouble for her.
I won't abandon her.
I don't like those two other ones.
I want to live with her;
I want you to take her in for me,"
he said.
"Well, now, are you sure? She's an orphan, you know."

I didn't know what was going on.
After I straightened up the spare room, I swept it.
Then he went outside.
My aunt and the others called me over
and had a talk with me.
Maybe it will be like walking into a burning fire,
this is what I imagined to myself.
I had never even gone near men,
nothing.
"How would it be to sleep with that man?"
I wondered.
I didn't even feel the tears running down my face,
I was so frightened.
"We're going with you to your mother," she said.
Her husband *Yaxhgûs'* (Billy Williams) wheeled her there with me.

Tsu du î akuxhdlixhîtl' wé axh tlâ.
Axh ìn nèł àwa.àt,
tle yê yàwakhà wé axh tlâ—
wé axh łîłk'w xhâwé axh tlâxh sitì—
"Tléł axh tuwâ ushgú tsu yâx' du ìn khuxh yìyda.àdí.
Ch'a hú àdé sh sadihêyi yêyáxh áwé
du tuwâ sigû yù kawdayàyí,"
yê áwé xh'ayakhá.
Łdakát yá axh dà.ádi áwé tle axh jìdé àwałít tle.
Well, what else could I do?
Tle wé axh chàn sákw tle yê yàwakhà,
"Kachák wé i nà.ádi, tle tlèxh áwé hà ìn gaghì.ât,
tléł tsu yâ hàndé kghìgût, tléł du tuwâ ushgú."
Kaxhwàchák wé axh dà.ádi.
Axh îsh khu.a áwé yú
a xh'akàdé uyéxh,
kha wé axh îk'.

Axh ìn nèłdé has wù.àt.
"Tle du xháni áwé yê ikghwatî," tle yû xhat yawdudzikhà.
Dàt yís sákwshêwê,
"Tlêk'," yû xh'ayaxhakhá,
"Tléł axh tuwâ ushgú.
Ch'a i guntû nkhatèxhí,
axh tuwâ sigû k'adên xhwatàyí."
"Àá," tle yû yàwakhà.
Ô—, gwáł ch'a kawuyík gíwé uxhładlêgu.
"Dêxh áwé axh guntû ikghwaxhî," yú.á.
Tlêx' uxhî áwé
dânà has atîw,
"Dàt yis.át sákwshêwégé?" yû áwé axh tuwatì.
Ch'a tlákw yan at xhwàkhít.
Hé'! tle khàyakût' x'ûw tsú tle daxh kadułk'wât' tle yû.
Dà sá xh'ałitsìni át áwé wùch kàdé yê yà s anasnìn.
Xhachu
wé àn yè has xhat gughashâx'w át ásíwé,
tléł xhwasakú xhâch khu.a.
Tle áwé tle wé axh tlâ du jìdé yê wdudzinì,
wé dânà tsú,
dânà yagê has àwatíw.
Dêxh áwé du guntû xhat uwaxhî,
gwáł ch'u tle k'adên áyú uxhatèxh.
Yâx' áwé yê xhat yawdudzikhà,
"Ha du guntû áwé gaghìtèxh, wé i xhúxh áwé."

I was still afraid of my mother.
They took me inside,
and my mother said—
my grandmother was my mother—
"I don't want you to bring her back here again.
She wants to keep on doing
just what she herself wishes to do,"
she said.
She just threw all my clothes at me.
Well, what else could I do?
Then my future mother-in-law said,
"Pack up your clothes; you're coming with us for good;
you'll never come back here; she doesn't want you to."
I packed up my clothing.
My father
was gone to Teslin then,
as well as my brother.

They took me home.
"You are going to live with him," they told me.
For some reason
I said "No,
I don't want to.
Let me sleep with you;
I want to get a good night's sleep."
"Yes," she said,
Oh, I could have shouted for joy.[16]
"You can sleep with me for two nights," she said.
After one night
they were counting money;
"What is that for anyway?" I wondered.
I was always suspecting something.
My! then they were folding button blankets.
They were piling up valuable things.
As it turned out,
that was what they were going to pay as my dowry,
but I didn't know that [at the time].
They gave it to my mother,
as well as the money;
they counted out a lot of money.
I slept with her two nights;
I must have slept really well.
Then they told me,
"[From now on] you are to sleep with him; he's your husband."

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[16] Approximately, "I could have waved my hands as if stroking the air." The verb refers to stroking or caressing, or without overt object to repeated hand motion in dance.

Gùt'á sáyú át akxhwàgháxh?
Gùsú axh ît uxhdishìyi át?—
nothing.
Hé'! shayadihên wê
k'isâni àghâ,
tle khùn áwé tle khut gashíxch tle
wé axh xhúxh sákw khu.a.
Jî, tle
I'm happy when he's gone.
Tle wâ nghanìn sáwé tle uxhîych tle,
tle ch'a a yáxh áwé tle k'adên naxhatèch.

De wâ nanî sáwé
wé gân kwshêwé
dà sáwé tsu at daná,[18]
wé du wakhshût khutîyi à.
Hé'! wé gân áwé áxh ìkh
sha.axhwkanasxíx,
wé *Henry* áwé kha wê
Ishkhúxh
kha wê
Johnny Jack,
kha *Edward* kha *Leo* kha axh shátxh yâdu hú,
tlèdùshûnáxh áwé has yatì.

Àghâ áwé â yuxh wujixìx wé du îsh,
anaxh áwé nèł àwaxhút', de khì.á áwé.
Anaxh áwé nèł àwaxhút', tle yá
khâxhaxhx'wèt tle yû
â yan yù ayasigwêk wé shayèt ká.
"Yâdu á i ìtí.
I shát áwé wêdu.
Á du t'akhká áyú gaghìtâ," yê áwé dàyadukhá.
Hé'! tle kè xhat wudzigít,
tlâkw áwé shaxhwdinúk tle,
nâ yê shaxhwdi.ù.
Wé axh chàn sákw tsú
de t'â kát â.
Du xháni dàk xhwàgút, sdûx tût axhwà.ák.
At gawtudzi.î, at wutuwaxhâ, hú khu.a áwé tá.
Gwáł de yûde yà gaxîx áwé shawdinúk,

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[18] There seems to be a conflation of the *tsú* of *dà sáwé tsú* "lo and behold" and *tsu* "again."

There was nowhere I could go for consolation;[17]
there was nothing that could help me—
nothing.
My! there were a lot of
boys then,
and he was always running off somewhere with them,
my husband-to-be.
Gee,
I was just happy when he was gone.
Sometimes he would stay overnight,
and I would be able to get a good night's sleep.

Then one day,
outside, I guess,
here he was drinking again,
the one they had been hiding their drinking from.
My, they were outside walking down to the shore
with their arms draped over on another's shoulders,[19]
Henry and
Ishkhúxh (Johnny Jack)
and
Johnny Jack
and Edward and Leo and my older sister here;
there were six of them.

Then his father ran outside
and dragged him inside; it was daylight.
He dragged him inside and
on the bed where we slept
he kept shoving his head down onto the pillow,
"This is your room.
That is your wife.
You must sleep by her side," they told him.
My goodness! I woke up
and quickly got up
and dressed.
My future mother-in-law
was also sitting on the floor.
I came out to where she was and lit the stove.
We cooked and ate, but [*Khus'èxh*] was sleeping.
It was perhaps late afternoon when he got up;[20]

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[17] Approximately, "Where did I go crying to?" This and the following are rhetorical questions.

[19] This marvellous idiom conveys the picture of fish connected by the heads by being strung on a line, moving [jerkily] through space down toward the water's edge.

[20] Literally, "When [the sun] was moving perhaps off that way he got up."

tle du xh'ès at xhwasi.î tle,
du xh'êxh at xhwàtì.
K'adên yá ghèwú yê dàtùné, ch'a dà sá.

Tlêx' dís xh'ânaxh áyá hûch' xhwatàyí.
Wé *sheet* tle yû áwé tle a tû wùxhatúłch tle yû,
khałashátch yá a shutú yû.
Wâ nanî sáwé tá axh kanaxh yà natîn xhá,
tléł uxhatèxh tàt kanaxh.
Wâ sá axh ìdé yà nashîn ch'u tle
wanìnáxh khuxhłagaw nìch.

De wâ nanî sáwê
de wé dís de gwáł jinkàt kha kèjín yawuxhìyí gíwé,
tle ch'a àdé xha.à yêde áwé tle yaxh xhat yałaghékhxh
"K'e yú a shantûde ankhadatâw," tle yû axh tuwatì.
Dzèt áwé yû anaxh wududliyéxh,
a káxh kè xhwàgút.
Àghâ áwé tsá wê
át has at kàwajéł,
tle axh yì áwé tle k'adên xhwasinì tle,
tle àdé xhwàgùt.
Khutàn, khuyawsit'âxh'w,
ch'u tle ch'as yû yánde yà shanxhastêni gíwé
tle tâch xhat wujàkh.
Tléł àdûch sá wuskú a shantût xhatàyí.
Dà sáwé axh ìghâ yû khuwduwashì.
"Khut wudzigìt."
Xânà áwé kè xhat wudzigít,
ch'a xhát,
k'adên shadàxh yaxhwdishî.
Tléł àdûch sá xhat wustìn anaxh yà xhwagùdí.
Has khushî, gushé gùt sá khuwduwashì.
Anaxh nèł xhwàgút du xhánnáxh wé axh chàn.
"Hàw, gùdáxh sáwé hàt iyagút," yú.á.
"Xhatâyin áwé," yê dàyaxhakhá.
Tléł axh ît xh'awutàn.
Hàhá, tsu wé tàt, ô—,
ch'u tle wé tá gíwé axh ît wudashí wé yakyì.
Tle *I was all right*.
But yá nas'gi.à tàt áwé tle khì.âde áwé tle tsu ch'ù yê,
tléł àdé tâch xhat ghwàjàghi yé k'adên wé du guntû.
"Ha wâ sáyá dê xhat gughatî áyá
ch'u tle yá tâkw kanaxh yê xhat natîni?"
áwé axh tutî nìch.
Tsu gùdáxh sáwé xhaghaxh nìch.

I cooked for him
and fed him.
We fixed up the net and so on.

I didn't get any sleep for a month.
I would wind the sheet around myself
and clutch the corner of it like this.
After a while I was getting very sleepy;
I wasn't sleeping all night long.
When he would start to reach for me
I would surreptitiously fight him off.

Then one day,
maybe on the fifteenth of that month
I kept nodding off right where I sat.
"I should steal away into the attic," I thought.
A ladder was built there;
I went up it.
Then
they had stuff stored there
and I cleared out a place for myself
and went there.
It was in summer, when it was hot,
and even as I was laying down my head
I fell asleep.
Nobody knew that I was sleeping in the attic.
Well, they searched for me.
"She's lost."
That evening I awoke
alone
and carefully smoothed my hair down.
Nobody saw me coming back down.
They were searching; I don't know where they searched.
I came in where my mother-in-law was.
"Well, where did you come from?" she said.
"I was asleep," I said.
She didn't say anything to me.
Oho, again that night—
I guess the sleep I had gotten that day helped me;
I was all right.
But the third night, toward dawn, the same thing happened,
and I couldn't get completely to sleep with him.
"What is going to become of me
if I am like this all winter?"
I kept thinking.
Again I would start crying for some reason.[21]

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[21] Literally "Still from where would I cry?"

Tsu wé axh tlâ áwé ch'a axh tûch du ká at kùs.hâych.
Yìdát ûsh gé xhat yatîn,
        she wouldn't even believe me.

Ch'u shûgudáxh
de ch'a yê yatì,
káłk'w, wê
du tlâ kha ch'u du îsh tléł khudzitìyi à at yátx'i.
Tléł àdé ch'u tle yú khà àyí yáxh yû naxhduwa.ùwu yé.
Á áwé ách yìdát xhát
        àdû sáyá kuhànkîxh sitì,
kha àdû sáyá ch'a wâ sá yatì, *it needs a help,*
tle axh têxh' tûdáxh áwé tle yû naxhsanìch,
tle axh têxh' tût usgìtch.
K'adên, k'adên, ch'as k'adên ùn yê jixhanê nìch.

Ha tléł yê xhat utí xhát.
Tlênáxh áwé wùtì du yît,
Khìdudâ yû dusâgun,
yâdu áwé xhát,
axh shátxh áwé Xhàstìn yû dusâgun,
hú tsú de ch'âkw wùnà.
Ô—, ch'u tle has du têxh' áwé yê yatì wé axh shátxh,
shàwát tlènxh sitì.
Áwé sh kâ yà tunda.ás—
khúdáxh yìkuwât' áwé tlênáxh khuwdzitì,
tléł udushêxh
tlèkhâ tâkw wanyâx' áwé—
á áwé sh kâ yà tànda.ás.
Á áwé ghàtâ xhùt wutuwa.àt.
Jí'! khut wùgùt.
Xânà áwé hàt uwagút.
Hé'! a tîłi áwé a xh'ùsdáxh has ayîkh.
Ha dûsh áwé àn ach kuxhałyát nìch yê xhat gusigênk'.
Wé dûsh tle axh jinákh yánde kè wduwaxhích.
Xhachu axh îsh ásíwé ayatîn, wé Nêxh'w.
Tle yê xhat yawsikhà,
        "Idatíł, yú t'èxhdé axh ìn na.á."
Axh tîłi áwé tlâkw xhadatíłs',
axh kinà.ádi tle yan uwajaghu à áwé kâ yan xhwaditî,
jâji wàkhxh xhwàgùt du ìn.
Nàłî wé t'èxh â yê aya.uwu yé.
Áyá yê de axh tutî nìch, yak'ê áyú yê khutìyí.

I still blamed my mother for what happened.
I wished she could see me now;
[at the time] she wouldn't even believe me.

From the beginning
it has always been like this,
nephew,
for children whose mother or father are not alive.
People simply cannot take care of them the way they do their own.
So now, for my part,
whoever is an orphan,
or has something the matter and needs help,
I open up my heart to him;
It afflicts my heart.[22]
I do my very best to help him out.[23]

I am not like [*Łkhùxhì* was].
She had one son
named *Khìdudâ* (Willie Jack)
and then me,
and my elder sister, named *Xhàstìn* (Lucy)—[24]
she too died long ago.
Oh, my, my elder sister was just like their own heart to them;
she was a mature woman.
And she was feeling alone—
she had lived alone too long,
unmarried,
[even though] she was over twenty years old—
she was feeling alone.
Then we went to the trapping grounds.
Gee! she got lost.
She came back in the evening.
My! they were taking her shoes off (to get the snow out).
I was playing with a cat; I was small, [you know].
And suddenly they snatched the cat from me and put it down.
As it happened, my father, *Nêxh'w*, saw them do that.
He said to me,
"Get your shoes on; come to the fishing hole with me."
I put my shoes on quickly,
got into my coat, a comfortable one,
and put my snowshoes on [to go] with him.
The place where he had set his hooks was far away.
I often think it's nice to live like that.

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[22] Approximately, "From my heart I always do so to him; he just falls about in my heart."

[23] Literally, "Carefully, carefully, carefully I work with him/her."

[24] Willie was *Łkhùxhì's* biological son; Lucy and Elizabeth were both adopted.

Áyú hàw áwé awłił’íx’ axh îsh tle yú dlèt kâ yan awłi.át.
“Wêx’ ghanú,” yú.á.
Hú tsú
hàw tayì awdlił’íx’, át ał.át,
a kát áwé â.
Áwé xhat wù.îx’,
“Sèdayà,
axh sîk’ áwé yê iyatì,
khúnáxh yankáx’ i îsh áyá xhát.
I tlâ áwé xhwashâyin.
Tlêx’ dísxh isatìyí áwé i nákh yê wùnì.
Tle khúnáxh tlênáxh áwé khiydzitì.
Tléł i îk’,
kha tléł i kîk’,
kha tléł i shátxh,
tle khúnáxh tlênáxh áwé ìwanì.
Tléł yankáx’ i shátxh kha i îk’ khuwustì,
kha ch’u i kîk’,
kha tléł i tlâ khùstí.
K’adên axh xh’êt sa.áxh.”
Axh jín áwé ałshát.
“Khushtuyáxh tsu wâ sá àn yê has jinèyí wé i shátxh Xhàstìn,
łíł i tùwú unîgukh.
Dikânkhâwu khudzitì yú dikî,
i kát wùdên.
Shànghìyí tâ yà kghìgût sík’,
kha tléł i xh’êde khà tùwú kè kghwanîkw,
a yáxh axh tuwâ iyatì.
Yaxh yakghìgùdán.
Dà sá i tuwâ sigûwu át i jì yê kghwatî.
Ha axh xh’agêde khìstìyí khu.a áwés tléł yakghìdlàkh.
Khushtuyáxh tsu wâ sá i ìn yê s jinèyí łíł x’ânxh ìnùgúkh,
k’e wé i dûshi i jinákh gânde kè wduwaxhích,
ch’a àn sh tìdlitlèwu át.
Hàw, tlaxh łíł x’wán a káxh isèx’àghúkh,
a kâ dàk tinidatánch yá àdé idàyaxhakha yé,”
yê áwé xhat dàyakhá.
á áwé ch’u yá yìdádidé
du xh’akâ dàk tuxhdatánji nìch wé axh îsh.

My father broke up some boughs and placed them on the snow.
"Sit over there," he said.
He too
broke some boughs to sit on; he had put them there
and was sitting on them.[25]
He called to me,
"*Sèdayà*,
you are my daughter;
I am your true father.
I married your mother.
When you were one month old she died and left you alone.
You were the only one born of her.
You have no brothers,
younger sisters,
or older sisters;
you were all alone.
You had no true older sisters or brothers
or younger sisters,
and you have no mother.
Listen carefully to me."
He was holding my hand.
"No matter how they treat your older sister *Xhàstìn*,[26]
don't be sad.
God is up above [in heaven],[27]
and he is watching you.
You will live a full life, daughter,[28]
and no one will be hurt by your words:
this is how you seem to me.
You will find the right way.[29]
Whatever you want you will have.
But if you live contrary to what I tell you, you will not succeed.
No matter how they treat you, do not be angry;
you see how they snatched your cat from you and threw it outside,
[the cat] that kept you company.
Now, never ever forget;
always remember these things I am saying to you,"
he told me.
So now, to this very day,
I always remember my father's words.

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[25] Literally, "He also / broke boughs under himself; he has them lying there; / he is sitting on them."

[26] Literally, "how they work with her."

[27] Or "God exists/lives up above."

[28] Literally, "You will walk along at the head of Old Age Bay." This image seems to be connected to that of a person walking upland to the afterworld after death: Old Age Bay is the link between the coast of life and the interior of afterlife.

[29] Approximately, "You will resume going the right way," which resembles closely the English "You will come about."

Tle *no more,* tléł tsu axh tùwú tin dà sá utí, tsu wâ sá.
Tle ch'as wé axh shátxh tle
dàt yáxh sá a dà has tuwatì kha wé axh îk'.
Xhát khu.a áwé *just like I'm outside, eh?*
Ch'a yú has du dàgànyàxh yà xhat nasgidi yêyáxh xhat wùtì.
Á áwê
wâ yatìyi yêx' áwé ch'u wé dlèt shâch yê s xhat dàyakhá,
"*Under age* yû gúshé khà xháni yê ìwatì?"
"Àá," tle ch'a yàdachûn yê nxhakhêch,
ch'a at xhashukh nìch.
Tléł axh tùwú tin utí,
tsu wâ sá has xhat dàyakhàyí.

Adaxh áwé wê
axh wû, tlaxh x'êghà...
Tlêx' tâkw áwé—
á s'é yan kakhałanìk—
tlêx' tâkw áwé wùch xháni yê hà wditì.
Tléł unałí nás'k dís shuxhwłaxìxí áwé tléł àdé,
I can't,
wâni ch'a axh têxh'ch tû yanùk shákdê
that I can't sleep with him
the way they want us, you know,
wùch xháni yê hà wdatìyí.
Dlìyghâ áwé wtuwa.àt wé â kìká.
A ł'êwu áwé áwu á wé axh îsh
tle dêxh dzísk'w â yaxh ayawłijákh.
Áwé tle łdakát wé Łingít ànídáxh áwé tle àdé khùwaxhùxh,
tle ch'a àdû sá dà sá du tuwâ sigû
dàk aguxhdayâ.
Tléł yú â yàxhdáxh unałí.
Áwé tle łdakát áwé àdé àwa.àt, hé'!
xhát tsú,
kha hú tsú,
wé Khus'èxh.
Yîs khâxh sitì, *about eighteen years old.*
Jikwłixhîtl'shán shêyúgúshé axh îx'.
Hé', ch'a tlâkw áwé kaxhdachâk
wé axh gwêłi tûde,
axh shátxh has du ìn áwé.
Ch'as axh ìn yà kgha.àt, tle ch'as axh ìn yà kgha.àt,
no, tléł axh tuwâ ushgú.
Khushtuyáxh wâ sá kudàłí wé xhîy, ch'a àn áwé yà nxhagút,
tlâkw, tlâkw.
Tle gùch yáxh áwé yatì áwé
â has wudlisâ wé axh shátxh, du xhúxh tin.
Tle s du xhènáxh xhwàgùt.
Hé'! yù s xh'ałi.átk.
Yâx' áwé yê yaxhwsikhà wé axh shátxh Xhàstìn,

Nothing bothers me any more.
My older sister,
they thought she was special, and my brother, too.
Me, it was just like I was [on the] outside.
It was like I was stumbling along [on my own], separate from them.
Now
sometimes white women ask me,
"You were under age when you married, weren't you?"
I simply say yes
and laugh.
It doesn't bother me,
what they have to say about me.

Then
my father-in-law really...
One year—
I should finish telling about this first—
we were together for one year.
For almost three months I couldn't,
I couldn't;
maybe my heart just felt
that I couldn't sleep with him
the way they wanted us to, you know,
that we be together.
We went after meat across the lake.
There's a salt lick there, and my father
killed two moose.
So they invited everybody from the Indian village there;
whoever wanted anything
could pack it back out.
It wasn't far from the lake.
Everybody went there, my!
including me
and him,
Khus'èxh.
He was a young man, about eighteen years old.
I guess the way he acted seemed scary to me.
My! I was packing away food very quickly
into my bag
with my elder sister and the others.
He kept saying he wanted to walk along with me;
no, I didn't want him to.
No matter how heavy the pack was, I just kept walking
fast, fast.
There's a sort of hill;
my elder sister and her husband were resting there.
I joined them.
My! they were talking.
At this point I said to my elder sister *Xhàstìn,*

"I shukáxh yà kkhagùt.
Tléł axh tuwâ ushgú wé Khus'èxh,
ch'a tlákw áwé axh îxh àwanîkw," yú.á.
Tle wâ sá łitsìn a yáxh áwé kè at uwashúkh
wé axh shátkh khu.a du ìn sh kaxhwdinìk,
axh tùwúch khu.a axh ìdé guxhdashî.
"I xhúxh áwé," tle yû áwé xhat yawsikhà.
Ha k'e ch'u tle yú yàwat'ayi át ûsh gé axh yáxh yè kandusxên
tle yê áwé sh tuxhdinùk.
"I xhúxh áwé! Wânáxh sáwé yû yìyatsákhk?
Ch'u tle *all your life* ák.wé yû yakghìtsâkh?"
yê áwé xhat dàyakhá.

Xhâch khu.a áyá tléł a dàt át xhwasakú khâ.
Ha hú shákdê ch'a ghunayêde tîyin *but*
xhát khu.a áwé,
yú axh tlâ àdé axh ìn khâx'w yà daxh akaganikji yé áyá
tle łdakát tle axh yâ yê yatì,
tle tsu ch'a wé du ìn ch'a gùdé sá xhwa.àdí tle
I don't want it,
kha tsu wé tayìx' du dayîn â yaxh ayaxhwdatàyí *I don't want it.*
Tle *I want to be by myself.*
Á áwé yê has khuwajî shákdê
[wé dlèt] shâ kha ch'u wé Łingít,
wé yìdát yaxh yà yanaswat à,
"Tlaxh àdé ûsh gé *crazy*-xh satîyi yé
under age khà xháni yê wùtì," yû shákdê xhat duwajî.
Ách áwé wé dlèt shàwát, wé du ìn sh kaxhałnìgi dlèt shàwát—
i jìdé kashxìt yû sh kałnìk—
du ìn áwé tle khunâxh dàkh kaxhwàník.
Àghâ áwé yê xhat yawsikhà tle
ch'a yú dlèt shâ áwé yê has xh'ayakhá,
"Ch'a *under age* áyû
khâ dàt át awsikû."
Ách áyá yê yù kawdiyâ,
"Yû áwé idàyadukhá," yû áwé xhat dàyakhá.
"Ha ghà yatì," yû áwé s dà yaxhakhá.
Adaxh áwê
tléł xhwasakú wâ sá yà hà kandu.ághu.
Gushé át nagutji yé wé axh xhán à,
wé du yáxh k'isâni tín gushé àdé khut gasgitji yé.
Ch'as wé axh àt xhán áwé ch'a tlákw,
dà sá yê adàné du ji.ìn yê dàxhané.

Kàxwâshgé tâkwde yà khugahâ—

"I'll walk on ahead of you.
I don't like *Khus'èxh;*
he's always bothering me," I said.
She started laughing as hard as she could.
I explained myself to my elder sister;
I thought she was going to help me.
"He's your husband," she said.
I felt like someone was pouring something hot
onto my face.
"He's your husband. Why do you keep pushing him away?
Are you going to keep pushing him away all your life?"
she said to me.

But I didn't know anything about men.
Maybe she was different but
as for me,
all those things my mother had kept telling me about men
were in my mind,[30]
and I didn't even want to go anywhere with him,
I didn't want to;
and I didn't want to turn to him in my sleep.
I just wanted to be by myself.
Now, they think,
white women and Tlingits,
the new generation,
"She must really have been crazy,
living with a man under age," they probably think of me.
That's why that white woman, the one I was telling stories to—
she says she writes to you—
I explained it to her.
Then she said to me
that the white women say,
"[She was] under age
[when] she knew about men."
That's how it happened;
she told me, "That's what they say about you."
"It doesn't matter," I tell them.
After that
I didn't know what they were planning for us to do.
I didn't know where my husband kept going,
where he and the other boys kept wandering off to.[31]
[I just stayed] with my aunt all the time;
whatever she did, I would do with her.

Then eventually it was getting to be winter—

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[30] Literally, "were all before me, at my face."

[31] Literally, "with boys like him[self] I don't know where he wanders off."

hé'! yìdádi yáxh ágé *Christmas* ká ànxh a.àt áyú—
gushé yú at gutú áwé áx' hà kâ khìwa.à.
Àndê s wù.àt,
xhát khu.a áwé ch'a axh àt xhán.
Khukałt'îx' ká áwé
yú *catalog* dàk wuduwatî.
Wé axh àt khu.a áwé yê xh'ayakhá,
"Xhàstìnch áwé du nâ shaguxhdakhâ."
Dà sákwshêwégé?
Tléł xhwasakú dà sáwé yê gaxhdusnî.
Wâ nanî sáwé yê xhat yawdudzikhà,
"Dà sá i tuwâ sigû yú *catalog* kàxh?
Dlèt khâ niyànáxh áwé dês,
de iwtuwashâx'w áwé axh yîtk'i jiyís.
Ch'a yì xhtułatínit áwé tlêx' tâkw yânáxh áwé,
ch'a yê wùch xháni yê yì ditì.
Tlaxh x'êghà ásíyá khuyanakhêjin,
yê kàwahayi à
kuhànkîxh sitìyi khâ
sh yáxh kadułnùgún ch'âkw.
Tléł du tlâ kha tléł du shátxh,
tléł ash wùnghàjìyi khâ khùstí.
Ách áyá i kát áwé yatùdênin
wé Khus'èxh du îsh kha yá xhát,
kha wé du húnxhw.
Yaxh ásí yakghìgùdán.
De ch'a yê yatì ch'u ch'âkw ch'u hà shagûndáxh,
wâ yatìyi à kuhànkî yaxh wùwagùdán,
wâ yatìyi à áwé tlêk',
        ch'u tle ch'as sh kahàdí yáxh nadanìch.
Ha tléł ásí yê ikghwatì,
a yáxh hà tuwâ iyatì."
Á áwé yê duwasâkw "khûxh awdudlixhês',"
yê áwé has xhat wusinì.
"*Married*-xh áwé yì guxhsatî
wé axh yîtk'i tín *church*-x'."
Ha gù sáwé dê, dà sáwé yê duwasâkw, tléł xhwasakú xhát khu.a.
"Yú nakwnêt xhánde áwé yì ìn gaxhtù.ât,
yì ìn khunâxh dàkh akghanìgít.
De *May* yát gíyú kha ch'u *June* yát,
àghâ áwé
łdakát át wâ sá du ìn yê jìné
        kha hú wâ sá i ìn yê jiné,
tléł tsu khû udagêkh, ch'u tle tlêx' yáxh áwé yì yatì tle yû.
Yì khustìyí ásí yánde kghwajâkhw,"
yû áwé xhat dàyadukhá.
Àghâ áwé wé axh chàn yê yàwakhà,
"Ch'âkw yîyi khu.a áwé sh yáxh kadułnùgún

my! it wasn't like Christmas nowadays, when people come to town;
I suppose [Christmas Day] dawned on us in the bush.
They went to town,
but I just stayed with my aunt.
In April
they brought the catalog out.
My aunt said,
"*Xhàstìn* can sew it for her."
What could it be?
I didn't know what they were going to do.
After some time they asked me,
"What do you want from the catalog?
It's time to do it white-man style now;
we've already paid your bride price for my son.
We wanted to observe you, so for over a year
you have been living together.
It is true what they used to say:
one in that situation,
one who is an orphan
was considered beneath other people's station.
They had no mother and no elder sister,
no one to discipline them.
This is why we have kept an eye on you,
Khus'èxh's father and I,
and his elder brother.
It looks like you'll make it through.
This is how it has long been, since the beginning of our culture:
some orphans make it through
and some don't;
  they just sort of go crazy.
Apparently you won't be that way;
this is what we think of you."
This is what we call "giving their blessing,"
that's what they did to me.
"You are going to be married,
you and my son, in church."
I didn't know where that was, or what they were talking about.
"We are going to take you to the priest
so that he can explain it to you.
Perhaps May or June,
at that time
he'll explain everything: how you treat him
  and how he treats you;
there's nothing wrong with it; you will be as one.
Your life will become established,"
they told me.
Then my mother-in-law said,
"Long ago in the past they looked down on

kuhànkî.
Du kàni yánch du nâ yê shangha.úxhx'ut áwé
khà yît du yayìt adułghínjin.
Ha dàghu du kâni sáwé du jínde kghwashî wé Khus'èxh?
Hà yìyadlàkh khu.a áwé
wé àdé k'adên du ìn yê jìne yé kha yá uhân.
Yá át xhwànùgu yêx'
tlákw de axh dà.ádi axh jiyís ì.ús'kw,
kha yâ
tléł àdé khùnkhànùgu át—
tléł àdé yú *washroom*-dé yù nkhàgutgu yé—
Tlákw de yà kagisaxêch,
tl'êtákw khâ ásí we.é,"
yê áwé xhat dàyakhá.
"Ách áwé ch'u tle ch'a wâ sá xhat łitsìn a yáxh áwé
axh yît jiyís,
tle yú *Catholic church*-x' *married*-xh yì nastîni tsá
tle yì jigaxhtùnâkh,"
yû xhat dàyakhá.
Tléł xhwasakú dà sáwé *married* yû duwasâkw xhát khu.a.
Wé nakwnêt xháni yù tuwa.átk, Łingít xh'ênáxh yù xh'ayatánk.

Wé shûgu du xháni yê xhat natî wé Khus'èxh,
sgûndáxh xhâwé,
dà sáwê
dlèt khâ xh'ênáxh axh ìn daxh ayasâgu át
tléł tsu tlêx' dà sá xhwsakú.
Dà sá axh îxh àwaxhùxh—
ch'a łdakát át áwé áxh xhashî nìch, wêt'át, yût'át,
wêt'át, wêt'át,
gushé dà sáwé àwasâ.
Wâ nanî sáwé yàkw tín wutuwakhùxh,
kha wé shádà—
wé gas a tûnáxh yadułxês' xhá wé washîn tûde,
"*funnel*" yû duwasâkw—
á áwé axh îxh àwaxhùxh wê,
"Hàhî wé shádà.
Gas a tûde kakkhwasaxâ."
Tle ch'a yû a shaká tin áwé át xhwajixìx,
dà sá, áxh xhashì, áxh xhashì.
Wâ nanî sáwé àxh àwatàn.
"Yâdu á, *funnel* áyá," yú.á.

orphans.
In order that their son be clothed by his brothers-in-law
they would try to ascertain the best prospects for their son.[32]
What brother-in-law is there to give a hand to *Khus'èxh*?
But you have won us over
by the way you treat him so well, and us too.
When I had to drag myself around
you were always already washing my clothes
and
[doing] the things I cannot do—
I cannot go to the washroom—
you were always already dumping out [the commode];
you are surely a virtuous person,"
she said to me.
"Therefore, as far as I am able,
for my son's sake,
after you are married in the Catholic church
we will leave you in peace,"
she told me.
I didn't know what "married" meant then.
We used to go to see the priest; he spoke Tlingit.

When I first lived with *Khus'èxh*,
after [he left] school,
whatever
things he would name to me in English
I didn't know even one of them.
Whatever he would ask me for—
I would reach for everything, that one, that one over there,
that one, that one—
I didn't know what he was referring to.
One time we were going by boat,
and the funnel—
you pour gas into the engine with it;
it's called a "funnel"—
he asked me for it,
"Give me the funnel.
I'm going to pour some gas in."
I was just running around in the bow of the boat;
I'd touch something here, something there.
Finally he picked it up.
"Here it is; this is a funnel," he said.

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[32] Approximately, "So that his brothers-in-law would put them (i.e. articles of clothing) on him, one would look to what awaited one's son." A man's brothers-in-law would literally dress him for the wedding, this symbolizing their willingness to help him in all aspects of life so that their sister and her children would live and prosper. It was thus a definite liability to marry an orphan.

Á áwé yèsú a dà yù tuxhatangi nìch, "Dà sákwshêyú?"
"Ch'a a yáxh,
k'e kunkha.àghú, *I'm going to try to learn it,*
yû axh tuwatì.
Dà sá axh îxh àwaxhùxh tle,
"Tle áxh nashì," tle yû yaxhwsikhà, tle kagênáxh áwé
du dàx' khúxhde yà xhat tukandagás',
        gùsú wé sh dà xhdas'itxhi x'ûw?
Nás'k dís yà shunaxíx.
"Dà sá axh îxh ìxhùxh,
áxh nashì, 'Yât'át áwé,' yû.
Àghâ áwé yà kkhwasakû."
Tlaxh khúdáxh áyú yú at gutûx' kè xhat has wusiwát yú axh tlâ,
ách áwé.
Tléł tsu yú shùdé xhat jiwdunàkh,
        tléł tsu yú ł'èxhdé xhat jìdunákhxh,
ch'u tle ch'as nèł,
ch'as wé nèł yê dàné,
that's all.
Tléł áyá axh xhùní shàx'wsâni tín xhat jìdunákhxhin,
tle *prisoner* áwé áx' xhat uwawát.
A àxh áwé dà sá yà naxhsakwên ch'a kagênáxh, ch'a kagênáxh.

Áwé tle wé nakwnêt xháni yù tuwa.átk,
        hà ìn yà akananík wâ sá wùch xháni yê hà guxhdatìyí.
July nás'k yawuxhìyí,
àghâ áwé,
tle shûgunáxh áwé
wedding áx' yê wùnì wé hà àní,
wé *Catholic church*-x' *married*-xh hà wsitì.
Hé'! yagê hà jìdé àn àwa.àdi át,
tsu wé dânà kha tsu yá átxh khatułiyèxhi át.
Tléł yìdádi yáxh *shower* xhá,
tle ch'a wé *church* xh'awùłx' áwé hà jìdé yê dàduné.
Tle àxh áwé tsá
tle ch'a uhân sh gawtudlitsín.[33]
Tléł xhá àdé s jixhtuwanàghi yé.
Wé axh chàn tléł ách uxhłitini khâ khùstí,
xhâch áwé xhłatínin.
About fifteen years áwé tléł tsu du nákh gùdé sá xhwagùt
        wé axh chàn,
xhwałitín,
áwé axh wû tsú.
Gushé hà nákh has kandak'ít'ch wâ yatìyi yê.
Á àghâ áwé wé axh îsh du xh'êt xhat usgìtch.

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[33] Following this line is *"Has du ìn khu.a..."* "But [we stayed] with them...," a false start, which is omitted.

I was still thinking about it, "What could it be?
Let me do it right;
let me try; I'm going to try to learn it,"
I thought to myself.
Whatever he asked me for,
"Just touch it," I told him, and gradually
I was starting to open up to him;
the blanket tied around myself was a thing of the past.
Three months were almost up.
"Whatever you ask of me,
touch it [and say], 'This is it.'
Then I'll get to know it."
My mother and the rest raised me in the bush too much;
that's why [I didn't know English].
They didn't let me go to the show;
they wouldn't let me go to dances;
just home,
working around the house,
that's all.
They wouldn't let me go out with the other girls;
I grew up a prisoner.
But later on I began to learn things little by little.

So then we started going to see the priest,
and he explained to us how we were to live together.
On the third of July,
then
for the first time
there was a wedding in our town;
we were married in the Catholic church.
My! they brought a lot of gifts for us,
both money and things for us to use.
Not a shower like nowadays,
they just gave them to us at the door of the church.
After that
we just supported ourselves.
We couldn't leave [our parents-in-law], though.
There was no one to look after my mother-in-law.
I was the one to look after her.
For about fifteen years I didn't leave her to go anywhere,
my mother-in-law.
I looked after her,
and my father-in-law too.
[The men] left us from time to time.
At that time my father used to counsel me.

Á xhat wùjì nìch xhá,
wé Nêxh'w khu.a,
wé axh îsh,
wâ sá khududzitì, wâ sá
at yatì, yê áwé.

A yânáxh yakaxhwłiník. Wé shûgu...
tléł dà sá xhwsakú.
Gushé àdé axh tuwáx' at yatìyi yé,
tle ch'as wê / at gas.ì kha ch'a dà sá yê dàxhané.
Á áwê
wé axh wû tle wâ sá at gaxhtùxhâ tle yâx' áwé tle axh ìn,
"Yû áwé at yatì kha yû áwé at yatì."
Áyá axh tuwâ sigû yá *new generation*-ch wuskùwú
xhát tsú àdé tléł dà sá xhwsakûwu yé.
Tle wé axh yîtk' khuwdzitì,
Jackie.
Du łîłk'wch áwé tût wusinúk, Dàxhłâ.
Tléł du tû ushgú du îk' sàyí [ch'a àdûch sá wułtìní,
axhłatínit tuwatì ch'a hûch.]
Wêt'à wé iyatini à wé S'igaxhshâk'w,
yû áwé duwasâkw, axh łîłk'u sàyí áwé yê yatì,
hú tsú de xhwsinùk.
She was about eight or nine months old,
àghâ áwé
tû yà xh'anaxhshakhít wé axh wû.
"Wâ sáyá ch'u tle ch'as xhát
tléł dàt îx' sá xhat uk'é?" yê áwé axh tuwatì.
Every time ch'a gù sá at gaxhtùxhâ,
àghâ áwé axh kàdé yanakhêch.
Kadujixw nìch wé axh wakhhîni.
Á áyá axh tuwâ sigû k'adên át has wus.àxhí yá *new generations.*
Wé axh xhúxh du húnxhw áwé
yê áwé kùgê *marble knife* yû duwasâkw wé łítà,
s'àkh a síxwtixh sitì.
Á áwé tle axh tû kè uwaxíx—
k'e łatín àdé shkahàdíxh xhat satîyi yé xhát tsú—
tû xh'axhshikhìt.
"Tléł yìkghwayât' yât yû xhwsanìyí," yû áwé axh tuwatì.
I would have done it too.
Jî—!
Wé hà k'idàká áwê,
yût'à,
wé axh tlâk'w Khàshawdahà,
kha wé du xhúxh,

He would give me advice,
Nêxh'w (Tom Williams),
my father,
telling me how people live and how
things are, that's what [he used to do].

I've gotten ahead of myself. At first...
I didn't know anything.
I didn't know my own mind;[34]
I only did the cooking and things like that.
Then
whenever we were about to eat, my father-in-law [would tell me,]
"This is how it is, like this and like that."
Now I want this new generation to know
that I didn't use to know anything either.
Then my son was born,
Jackie.
His grandmother *Dàxhłà* (Anna) took him.
She didn't like anyone else to look after her brother's namesake;
she just wanted to look after him herself.
The one you see there, *S'igaxhshâk'w* (Mary Anderson)[35]
    her name is, she is my grandmother's namesake;
I had her too.
She was about eight or nine months old,
when
I got sick and tired of what my father-in-law was saying.
"Why is it that it's always only me
that is no good for anything?" I thought.
Every time we were about to eat
he would criticize me.
Tears would fall from my eyes.
So now I want the new generation to listen well.
My husband's older brother
    [had] a knife, the kind called a marble knife;
it has a bone handle.
That's what entered my mind—
you see how crazy I was too—
I was sick and tired of what he was saying.
"Pretty soon I'm going to do it," I thought.
I would have done it, too.
Gee!
Next door to us,
that one,
my mother's sister *Khàshawdahà*
and her husband

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[34] Approximately, "I don't know how things are to me (i.e. to my own mind)."

[35] She refers here to her daughter Mary.

wé *Paddy*,
kha wé du sî,
Skàydu.ù,
kha wé du xhúxh,
Tàkwk'wát'i kha wé Kudagân,
hé'! yê áwé áxh yà s na.át, daxh.adùshúnáxh áwé has yatì.
Wé atshi át áwé yà ndusxát'.
Á áwé àdé yà kagajíxwch, ha wâ sáyú axh tuwâ sigû.
Xhát khu.a ch'a tlákw axh wû ch'a tlákw axh yâ yan wùs.âych.
Á a tùwúde áwé sh kukhadajâkh yû axh tuwati.
Axh sîk' áwé yât wułighèkh wé s'ísà hít yì,
ghèghách' du yì yê xhà.û.
De àxh tût xhwàyísh wé łítà.
Kè sh t'àyawdikhâ.
"Shî wé t'akwanêyi," yú.á,
tle ch'a àdé tsu â jixhwànákh tle,
àxh xhwasinùk.
That's what saved me.

Xânà áwê
axh îsh gwáł
about five miles back gíwé â yê s yatì,
wé axh tlâk'w Dàxhłâ tin,
kha wé axh yîtk',
Jackie, yê kwłigê.
"Àdé khuxh khatuda.àdí," yû xhat dàyakhá wé axh xhán à.
"Àá," yê dàyaxhakhá tle at wutuwaxùn,
sh xhadlitî, axh îsh xhánde gaxhtù.ât,
du ìn sh kakkhwadanîk.
Kètl at wàkhdé wtuwaghích tle wtuwa.àt àdé,
wé t'akwanêyi tsú xát'à tût tusa.â,
wêt'à wé S'igaxhshâk'w.
A át wutuwa.át, hé'! dzísk'w shêwé àwajákh, / axh îsh.
Łdakát a yik.ádi áwé wdudzi.î.
Wé axh tlâk'w khu.a kwshêwé sakwnên awsi.î.
Dàkh hà wdudzi.át,
at tùxhá.
Yan at tùxhâ áwé tle wé s'íx' tle yaxh xhùyaxhwłi.ús'
tle kaxhwàchák has du jiyís.
Ch'a tlákw áwé axh tût wùxìx wé àdé sh kukhasnì yé.
A ch'u yìdádidé du kinàyêgi xhładlêkw nìch axh îsh.
Ô, a yayìt tukxhwàjéł wé xânà tlèn.
De wâ nanî sáwé yê yaxhwsikhà,
"Îsh."

Paddy,
and her daughter
Skàydu.ù (Jessie)
and her husband;
Tàkwk'wát'i (Frank Williams) and *Kudagân* (Mabel);
my! that's how they were walking along; there were seven of them.
They were pulling along the phonograph in the sled.
You could hear the music playing; I really liked it.
But my father-in-law always had his eye on me.
The more I thought about it the more I felt like killing myself.[36]
My daughter was swinging nearby in the tent;
I had put up a hammock for her.
I pulled the knife out.
She let out a yell.
"Oh my gosh, the baby," I said [to myself];
Just like that I put the knife back down
and picked her up.
That's what saved me.

In the evening
my father
was perhaps about five miles back,
along with my mother's sister *Dàxhłâ* (Anna)
and my son
Jackie, who was big.
"Let's go back there," my husband said to me.
"Yes," I said, and we got ready to go.
I was happy we were going to [see] my father
so that I could explain my situation to him.
We quickly harnessed up the dogs and went there;
the baby too we had sitting in the sled,
S'igaxhshâk'w (Mary), that is.
So we arrived there, and my! my father had killed a moose.
They had cooked all the innards.
My aunt (*Dàxhłà*, Anna) had made bread.
They welcomed us in
and we ate.
After we had eaten I washed the dishes
and put them away for him.
I kept pondering the thought of what I would have done to myself.
To this day I thank the guiding spirit of my father.[37]
Oh, I had enough stored up inside me to [talk about] all evening.
Finally I said,
"Father."

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[36] Approximately, "Due to the thought of it I felt like killing myself."

[37] Approximately, "I caress the spirit above him." The "spirit above" a person is a kind of guardian that has the power to bless or curse or destroy the person.

"Dà sáwê?" yû xhat dàyakhá.
"Tlaxh x'êghà áwé ch'a tlákw axh tùwú yanîkw.
Yú axh wû tléł a khín xhat dàwùkhá.
Tle dê tléł a yáxh xhat ułtsìn.
Yìdát ûsh gí
ch'a wâ yatìyi à xânà
tléł axh îxh xh'ètàn.
Àghâ shákdê a yâ yánde kkhwahân.
Hà yìdát khu.a de tléł áyá a yáxh xhat ułtsìn.
Du xh'atùwúde sh kukhadajâkh / wé axh wû.
Axh tuwâ sigû ysakùwú axh îshxh isatìyích,
wânáxh sá yê sh kukhasnìyí."
Tléł axh îxh xh'ètàn.

Yú x'ûw yû áwé dákhde kdułk'wât' s'ísà hít yìx'.
Yê dàxh kughałìch.
A ká áwé â yan sh wudzitâ.
A dà kwshêwé yù tuwatánk.
De ch'âkwxh nastî áwé kindachûn wùnùk.
"Sík'-ê!"
"Hê!" yû yaxhwsikhà.
"Hàndayîn â yaxh nú sík'."
"Hàw, axh ît ású guxhdashî," yû áwé axh tuwatì.
"Yè hà kghwatsây ásíwé,"
I want to do it.
Ch'a ghût áwé ghàtâ tin yà s na.át,
uhân áwé tsu ch'a ghût.
Ts'ètina Hîni yíde áwé yà has na.át,
uhân khu.a áwé T'àkhú yíde.[39]
["Hàndayîn â yaxh nú sík'," yê xhat yawsikhà.]
Du dayîn â yaxh xhwànúk.
Àghâ áwé yê xhat yawsikhà,
"Tléł a yáxh áyá sh dà yù tìdatánk sík'.
Tlaxh k'adên axh xh'êt sa.áxh,
àghâ áwé a kâ dàk tikghidatánch."
Yê áwé xhat dàyakhá.
"Tlêł ìshk'àn áwé
wé i wû,
k'adên áwé isayahê.
Ch'a dà sá â ijikàwakhà tle yá sèghánidáxh,
'Yû áyá nasní kha yû' yû iyawuskhàyí,
kuna.àkhw yá àdé isayaheyi yêyáxh yê ysanìyí,
kha łíł tûx' yìshakhìdíkh.
Tlaxh x'êghà k'adên áyá isayahê.
Ch'a yá du xh'ayáxh ch'a kì.àghú yá àdé yê iyawsikhàyi yé,
'Yût'át yê nasní,'

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[39] Here the first side of the tape ends.

"What?" he asked me.
"I am truly sad all the time.
My father-in-law won't let up on me.
I can't stand it any more.
I wish
some evening
he would not speak to me.
Then perhaps I would be able to stand it.
But right now I am not strong enough.
I am going to kill myself because of my father-in-law's words.
I want you to know, because you are my father,
why I am going to do this to myself."
He didn't answer me.

They fold up the blankets toward the wall in the tents;
The pile was so high.
he lay down on one.
He must have been thinking about it.
After a long time he sat straight up.
"Daughter!"
"Yes!" I said
"Turn around and sit facing me, daughter."
"Oh, he's going to help me," I thought.
"He's going to ask us to go along with him;"
I wanted to do it.
They were going to one place to trap
and we to another.
They were going to *Ts'ètina Hîni* (Gold Bottom Creek)
and we to the Taku.
"Turn around and face this way, daughter," he said to me.
I turned around to face him.
Then he said to me,
"The way you are thinking about yourself is wrong, daughter.
Listen very carefully to me,
and my words will keep coming back to you."
This is what he said to me.
"It's not that he hates you,
your father-in-law;
he wishes you well.[38]
Whatever he asks you to do from tomorrow on—
if he says, 'Do this and that,'
try to do what he wants you to do,
and don't mistrust him.
He really wishes you well.
If you try to do what he asks you to, how he asks you to,
'Do that,'

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[38] See note 12 under the story of Glacier-Bidding Bay.

Áwé k'adên ch'a àdé asayaheyi yêyáxh kayi.àghú,
shûgu àyí,
kha daxh.à
tsu wâni ch'a yê gugênk' a yânáxh k'adên gaghisanî,
yú àdé isayaheyi yêyáxh yà kghisanî.
Yá nas'gi.à áwé,
àá—
a yáxh yà akghwałghîn, 'Ô, akàwa.àkhw ásíwé.
Hàw, de daxh.à áwé de tsu akù.àkhw.
Ha yak'ê áyá àdé yà yê jinanèn yé.'
Yá nas'gi.à áwé ch'u tle du tûghà yê kghisanî.
Àghâ áwé i jínde kghwashî.
'Gunałchîsh, kì.àkhw ásí àdé ikxhwa.akhw yé,'
yû iyaguxhsakhâ.
Maybe tlêx' dís, wâni dêxh dís,
tléł tsu i ìdé xh'akghwatàn."

Dàt kâx' khu.a sáyú awsikû wé axh îsh?
Tle yê áwé kaxhwà.àkhw áwé,
wâ sá has xhat dàyakhá kuxha.àkhw,
ch'a wé àdé xh'ayakha yé wé axh îsh.
Yá daxh.à,
yá nas'gi.à áwé—
hé'! khût yàn uwahâ,
xânà áwé atxhá shût akhîn—
Ch'a axh jínt uwashî, "Hàndé i jín.
Gunałchîsh kì.àghú àdé ikwxha.akhw yé.
Tlaxh i kàxh axh tùwú yak'ê.
K'adên at gaxhtùxhâ."
K'adên yan at wutuwaxhâ.
De s'íx' tlâkw xhùxhwà.ûs',
kaxhwàchák.
"Hûch' áwé i ìn yù xh'axhła.átgi.
Kakghì.àkhw ásí àdé idàyaxhakha yé,"
yê áwé xh'ayakhá.

A yá yìdadi khâwu—ách i ìn kaxhanik át—
ch'a a kát wuxhadên ch'a tlákw.
Ch'a wâ sáwé khà yádi yanduskhêch,
yá yìdadi àyí yá *new generations*,
ch'u has du xhúxh kha ch'u has du shát,
kha ch'u has du tlâ,
ch'a àdûch sá.
Jí'! tlákw de a t'ákhkát à hán.

Gushé àdé yà khuyakduskhêch yé, a xh'âgu ágé

if you try to do well what he wants you to do,
the first time,
and the second time
maybe you'll do just a little better;
you'll get to where you're doing it the way he wants you to.
The third time,
yes,
he'll start to approve, 'Oh, I see she has been trying.
Now this is the second time she has tried it over.
The way she is working [at it] is good.'
The third time he will be pleased with the way you do it.
Then he will reach for your hand.
'Thank you; you're trying to do what I tell you to,'
he will tell you.
Maybe one month or two months,
and he will not lecture you any more."

How did my father know this?
So I tried,
I was trying to do what they told me,
as my father had said.
The second time,
the third time—
my! they were hungry;
it was evening and they were sitting down to eat—
he just took my hand, "Give me your hand.
Thank you for trying to do what I tell you to.
I am very happy on account of you.
We are going to have a good meal."
We had a good meal.
I quickly washed the dishes
and put them away.
"I'm through lecturing you.
It looks to me like you will try [to do] what I tell you,"
he said.

The new generation—this is why I am telling you this—
I always have my eye on them.
They say whatever [they feel like] to their children,
this new generation of today,
their husband, or their wife,
or their mother;
anyone [says whatever they like].
Gee! some of them are already sticking up for [their children,
even though they don't know what they have done].[40]
I don't know what they are saying; among [their words] are

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[40] Literally, "some always stand behind him/her (i.e. their child)."

wé yakhatí—
tle tsu khâ áwé ayanadlákhch wé shàwát yakhanghatînín—
tle a yàdé khu.a áwé tle wé has du yádi áwé,
"Axh tlâ axh kàdé yù xh'ayatánk,
kha axh îsh," tle yû has tutî nìch tle.
Tléł has du gukyínáxh nèł uxhdzi.àxhi à khùstí.
A yê áyá has yatì yá yìdadi khâwu.
Ha yú axh îsh ûsh gé axh kàdé xh'awdatànín àghâ,
dèsgwach xhát tsú ch'a has du yáxh xhat yatì yìdát.
Á áwé axh tuwâ sigû has awu.àxhí.
Kha axh îsh áwé tlaxh x'êghà áyú tùghâ xhanùgún
axh ìn yù xh'ała.átgi.
Jî, tsu xhat yawsikhà,
"Àdû sá i ìn yù xh'ałi.átk,
ch'u khunâ ł i dàtxh usitìyi à łingít,
àghâ x'wán
du xh'êde yù khinìs.áxhk.
Àghâ áwé yá i wû i ìn yù xh'ała.átgi kha yá xhát,
a xhùníde áwé kghìtî
i dà yakhushusigêyi à.
Á áwé yà ishukghwagût dè yáxh
àdé khududzitìyi yé,"
yê áwé xhat dàyakhâyin.
That's true.
A yáxh áwé has xh'ayakhâyin.

Adaxh wé àghâ—hàw, á tsú a kát xhat sèwax'ákhw—
wé àghâ du ìn "Sh kukhadajâkh," yû xh'ayaxhakha yé,
àghâ áwé yù xh'ała.átgi wé axh îsh yê xhat yawsikhà,
"I jínt shînidáxh,
du tûghà yà yê jigìnèní,
àghâ áwé de tléł áwé unałí du yì.àní.
Wâníx'í sáwé ch'u ł yê ìjìyí
yánde yakghwatî wé i wû.
Àghâ x'wán,
gùnáxh sá wduwatì wé i wû,
k'adên yà igatîni,
a kâ dàk tikghidatánch yá axh yù xh'atángi.
Ch'a wâ sá natîni du ká,
ghisatínni áwé yê itukghwatî,

swear words—
the women even outdo the men when they swear—
and furthermore their children,
"My mother defends me,
and my father too," they always think.
There is no one who can talk sense into them.[41]
This is how this generation is.
If my father had defended me then,
I would be like them now.
So I want them to hear.
And I really felt comfortable with my father
when he would talk with me.
Gee, he also told me,
"When someone speaks to you,
even if he has nothing to do with you,
then be sure to
listen to him.
Then when your father-in-law speaks to you, or when I do,
you will add to [the store of]
what you understand.
Then it will continue to lead you along, as along a road,
the way they live,"
this is what he told me.
That's true.
It's what they used to say.

Then after that—oh, I forgot about that too—
at the time when I told my father I was going to kill myself,
as he was talking my father told me,
"After he takes your hand,
when you begin to please him with your work,[42]
he will not have much more time on this earth.[43]
Before you know it
your father-in-law will pass on.[44]
At that time,
the place where your father-in-law has been laid to rest—
if you continue to do well,
my words will keep coming back to you—
if there is anything wrong with his grave,
when you see it you will think,

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[41] Approximately, "There is no one whose voice can get inside via their ears."

[42] Approximately, "as you are getting to work in a way pleasing to him."

[43] Approximately, "At that time the ground awaiting him (i.e. his burial place) is not far away."

[44] Literally, "he will put his face to the ground (i.e. lie down with his face to the ground)."

'Ô—, ishân axh wû Yaxhgûs',
k'e àdé yatìyi yé.'
Ch'a a yáxh ijituɬatsìní áwé yê khuyakghisakhâ,
'K'e du ká k'adên naysaní axh xh'ayáxh.
Hú du tùwú yáxh áyá khustí yaxhwadlàghín,'
yê yakghìkhâ."
Áwé axh yâ uwagút wé àghâ wê
khà ká yê dàxhanèyí.
Yê yatì du ká.
Gùdáxh kh'anâxhán tlèn sáyá du kát satîn?
Wé du kanaxh wuduwatsàghi nîxh' tle yindashân áwé yú át.
Tle kûkh yáxh khà kanaxh wùxìx,
a ká áwé át tîn wé nîxh',
yindashân.
Ha wé axh kâni wé Nèɬyìwdashît' yê yaxhwsikhà,
"I yît
yê anaxhsanì, a ká axhɬat'îx',
ishân axh wû àdé yatìyi yé."
Axh îsh xh'akâ dàk tuxhwditán.
Áwé du ká wdudlit'íx' k'adên yû.
A yís axh ìn akanìgi át áwé axh îsh.
Ch'u yìdádidé "Gunaɬchîsh," yû dàyaxhakhá wé axh wû.
Tle dèsgwach ch'a wé yìdát
wé axh àníx' yê daghàtìyi à yáxh xhat yatì xhát tsú.
Ha axh îsh kha wé axh wû has du yàtxh áyá,
ch'a Łingít yáxh xhat yatì,
kha axh dà kè yà khushunasgên.
Tle k'adên wâ sá axh ìn yù has xh'aɬa.átgin
a kâ dàk tukhadatánín
ch'u tle axh wakhshiyìx' ûsh yû khuwanîkw
tle yê natìch tle.
Ha àdé k'adên xhat has yàwadlàghi yé áyá yìdát,
tléɬ dà sá tlaxh xhat kawuxîɬ', *you know*.
A xhù.à ɬingít áwê
ch'a ɬdakát át sh dàt kùdaxíɬ'ch,
tléɬ yê xhat utí.
Kha tléɬ tlaxh khúdáxh yû
tùdé kaxhwsaxàt yá dânà.
Ch'a wâ sáyá axh jìxh tì,
Ch'a a yáxh áyá, *it's all right*.
"Ghà yatì," yû axh tutî nìch.
Hàw,
wâ sá axh tuwâ sigû a yáxh átxh xhaɬayêxh,
axh atxhàyí, axh jishagûn, dà sá.
Yê áwé
axh tuwâ sigû has awuskùwú yá *new generations* àdé

'Oh, my poor father-in-law *Yaxhgûs'*,
what a state he is in.'
With as much will power as you have you are to tell them,
'Fix up his grave the way I tell you;
he is the one by whose wisdom I gained life,'
this is what you will say."
So his words came to me when
I was working on the graves.
His grave was like that.
Where did that big fence on his grave come from?
The headstone that had been erected on his grave was face down.
His grave had settled so that it was like a pit,
and the headstone lay on it,
face down.
I told my sister-in-law *Nèłyìwdashît'* (Antonia),
"Let your son
fix it up; let him pour cement on it;
look at what a state my poor father-in-law is in."
I remembered what my father had said.
Now cement has been poured over his grave, nicely.
It was to this end that my father told me that.
To this day I thank my father-in-law.
If it had not been for him,
I too would now be like those who live in my town.
It is because of my father and my father-in-law
that I am like a Tlingit;
and I am coming to realize it.
[I ponder] carefully how they used to talk to me,
and when I recall it
it's just as if it were happening right before my eyes;[45]
that's how it is.
They have won me over so completely now
that nothing bothers me, you know.
Some people
fret about everything,
but I'm not that way.
And I don't go overboard
trying to pull in money.
However much a person gives me,
it's all right.
I always feel that it's fine.
Well,
I always use however much I want to,
my food, implements, whatever.
That is why
I want the new generation to know how

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[45] Literally, "as if he were doing it right before my eyes."

khudustîyi yé,
kha yá khà xh'êxh dus.àxhí.
Á áwé x'êghà átxh sitì.
K'e yá yìdát
de x'ùn tâkw sá shùwaxìx àghâ
axh ìn yù xh'aduł.átgi yé, adaxh yìdát xhwasikû łdakát.
Tle dà sá wâ sá tìyí, a dà yù tuxhatángi
tle axh wakhshiyìx' yê natìch tle.
Áyâ
wâ yatìyi yêx' a dà yù tuxhatangi nìch, áyá
sh kałnìk daxh has awsikuwu à,
a yê áyá has wùtì, tlêł khà xh'êt has wus.àxh,
a tuwâdáxh áwé yê at wùtì,
"Gushé àdé, tléł wuduskú gù sá."
Xhát khu.a áwê de ch'a àdé xhat dàyakhâyi yé áwé axh îsh,
"Ch'a àdû sá sh kałnìk, du xh'êxh nas.àxh," yû,
yû áwé xhat dàyakhâyin.

Áyû
Juneau-x' gwáł du kanìk ì.áxhch,
Charlie Goldstein yû dusâgu khâ,
Łingít xh'ênáxh yù xh'ayatánk.
Jî, de wdashàní áwé xhwsatìnín.
Át khu.áwé nagútch, át khunatínch łdakát yé.
Áwê
at dùgú awu.ùwú tle axh káxh khunawûs'ch,
yîs shàtk'íxh áwé xhat sitì.
Axh îsh áwé axh káxh xh'anawûs'ch wé *Tom,*
"Gùsú hú wé i sîk'?"
"Ha ch'u yú
du tlâk'w xhánu hú yú Łingít àní."
"Yê yanaskhá tle tlêx' yakyì axh xháni ashunaxhłaxìx.
Tlaxh x'êghà áwé axh tûghà yù xh'ayatánk
Łingít xh'ênáxh.
A tûx' xh'ashak'wkałighî,[47]
a tûx' áwé tle yan wât yáxh áwé yù xh'atangi nìch,
á áwé axh tuwâ sigû.
Wêdáxh
at kaxáshti tín jikkhwakhê.
Ch'a tlákw a káxh axh î dahùn nìch," yú.á.
Á áwé du xhánde nxhagútch, *all day* du xháni khanúkch,
du ìn yù xh'axhła.atgi nìch.

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[47] This is one of the rare instances where "*-k'(w)*," the diminutive suffix, occurs among the verbal prefixes. Historically, "*sha-*" is the incorporated form of "*shá*" "head," whose diminutive is "*shâ-k'w*"; it appears that "*sha-k'w-*" is the incorporated form of this diminutive. Semantically, however, "*sha-*" has lost its original meaning in this verb; it is thus the patient (Elizabeth) that is semantically marked as diminutive.

people used to be,
and how they used to listen to people.
That is truly important.
Now
so many years have gone by since
they spoke with me, and now I know it all.
When something is not right, I think about it
and [the answer] just appears before my eyes.
Now
sometimes I think about
the stories, the ones they know[46]
and this is how they have become, they didn't listen to people,
that's why it has come to this,
"I don't know how; nobody knows where."
But as for me, this is what my father used to tell me,
"Listen to whoever is talking,"
he used to say to me.

Now
maybe in Juneau you heard tell of
a man named Charlie Goldstein
who spoke Tlingit.
Gee, I saw him when he was already old.
But he walked about; he traveled about everywhere.
Now
when he bought furs he would ask after me;
I was a young girl.
He would ask my father Tom after me,
"Where is your daughter?"
"She's still
at her mother's sister's in the Indian village."
"Tell her to spend a day with me.
I really like the way she speaks
Tlingit.
For one thing, she has such a cute way of talking,
and for another, she speaks like an adult;
that's what I like [about her].
From that [box]
I'll pay her with scraps of skin.
She always wants to buy them from me," he said.
So I would go to his place and stay with him all day long,
talking with him.

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[46] That is, the limited knowledge of the stories that some people have.

Sitgawsân áwé du *secretary* tle hà xh'êxh at natìch tle,
ch'a wé át tùkhin yé.
Hú tsú axh ìn sh kałnìk nìjín,
        T'àkhú Khwân wé yê yà yagwêji,
kha wé àghâ sgûni yù yagutgu yé,
gùshúkh tâkwde yà nagúdi,
ch'u tle ch'a wé yê kwsagênk'i wé *kindergarten* xhá,
tle wé Łingít at yátx'i tín áwé â yù ya.átk wé sgûn.

Áwê
tle yú dikîdáxh xhâwé tle yû
khuyatì wé *ferryboat* anaxh khuxh yé niyàdé,
tle wé íkhde.
Â gíwé wé wasûs áwé â daxh du.ìnín yú.á ch'âkw wé—
ch'âkw!—
wé *slaughterhouse* â yê tîyin yû akanîk.
Á áwé wé sgûnde yù a.átgi wé áxh ach kadushxh'íł'à yé,
áwé wasûs xh'ás'i áwé yú.á tle yû, wé dligêx'i à tle,
tle udułyèxhch xát'à yís.
Á áwé àn ách has ach kùshxh'íł'à nìch wé Łingít at yátx'i tin.
Adaxh áwé awshigûk wé—
ch'u tle ch'a wé *kindergarten*-dáxh,
Łingít at yátx'i tín sgûni yù átgi—
tle awshigûk wé Łingít xh'ênáxh yù xh'atánk,
kha yá khà sàx'ú tle daxh awsikû.
Jî—! Łingít xh'ênáxh áwé yù xh'atángin àghâ.
Tle xânà *supper* ít áwé tsá xhat jìnàkhch.
Hé'! wé khûk tle yaxh shawùłhíkch wé at xh'axhîdli,
wé at dùgú,
kinà.át xhâwé, shâ kinà.ádi áwé àdáxh adaghahùnín,
dà sá, yáxwch'i kaxáshti,
daxh xh'adlitsínx' xhá wé át.
A xhù áwé tsú wé s'igèdí dùgú kha wé kûshdà,
tle daxh wudixwaji à tle a kâ yan ùł.àtch, "Hàw,
gała.á àn
nèłdé,
i jìdé xhwsinìyi át áwé,"
yû xhat dàyakhâ nìch.
Du xháni khanúkch *all day, you know.*

A yê áwê
ch'a dà sá
axh ìn kadunîk
át uxhsa.àxhch.
Yê xhat dàyakhâyin axh îsh,
"Àdû sá sh kałnìk
du xh'êt yisa.àxhí,
łíł ch'a a kat'ûtdáxh kè idagútjikh a nákh.

At noon his secretary would bring us something to eat,
to where we were sitting.
He too would tell me stories,
[about when] the Taku River people came down to the coast,
and when he went to school,
till he was nine years old,
and when he was very young, in kindergarten,
he went to school with Tlingit children.

Now
from up there
[the land slopes down] toward the ferry landing,
down to the beach.
It must have been there where they slaughtered cattle long ago—
long ago—
the slaughterhouse used to be there, he said.
So when they were going to school, there was a sliding place,
and they would take cow jawbones, long ones,
and use them for sleds.
These are what he and the Tlingit children used for sliding.
Then he learned how—
from kindergarten,
as he went to school with Tlingit children—
he learned how to speak Tlingit,
and he knew people's names.
Gee! he [really] spoke Tlingit then.
After supper he would let me go home.
My! there were boxes full of fur trimming,
skins,
clothing—he sold women's clothing there,
various things, scraps of sea otter fur—
those things are expensive.
Among them were also beaver and land-otter furs;
he would put the soft tanned ones on top, "Well, now,
take these as well;
take them home;
I am giving you these,"
he would say to me.
I would stay there all day with him, you know.

So you see,
whatever
is told to me
I listen to.
My father used to say to me,
"If someone is telling a story
and you are listening to him,
don't get up and leave halfway through.

Tle yan sh kawułnìgí wé łingít sh kałnik à,
àghâ tsá.
Kha tléł ułdzî, "Gunałchîsh," yû yù yanakhêk.
Ch'ù yê khìnùgú áyá
ch'u tle wùch xhùníde yê yà kghisanî.
Át khuhêni áwé wé i yátx'i ìn kakghiłanìk,
hás khu.a áwés tsú has du yátx'i tín has akaguxhłanìk.
A yê áyá hà tîyin uhân,
nàłî àxh yá khustí,
yá i ìn katułanik khustí,
from way background,"
yê áwé xhat dàyadukhâyin, xhát.

Á áwê,
a káxh xhat xh'anduwûs' yâ
culture,
yat'îx'i át áwé tsu khû dułtîwu,
kha ch'a yá khà xh'akdadúgudáxh wudugùdí,
it's going to hurt my feeling,
axh tùwú kè kghwanîkw.
Tléł a yáxh axh tuwâ utí
tlaxh has du têxh' tûdáxh has akakghwa.àghú.
Ch'a a khíndáxh kè has guxhdałît.
Khúdáxh yat'îx',
yê áwé xhwàjî.

Hàw,
shayadihêni át áwé axh ìn akanìgín wé axh îsh,
kha yê tsú xhat yawsikhà axh îsh,
"K'è, ch'âkw áwé
ch'u hà shukàdé khu.ù,
hás áwé tle tlêx' áwé hít nadu.èch, tle yû,
wé tàkwhídi.
Tle yû áwé ghakhîch
yá kùkhxh'atú yú.á.
K'adên kát ùdu.àkch, nast'âxh'ch áwé, hé'!
yá àghâ has sh kałnik yé.
Á àghâ áwé yê hà yawduwajì,
'Yì gu.à yáxh x'wán!
Yì yù xh'atángi x'wán yishat'íx'!'"
K'e yú yayat'i
ch'a dà sá, ch'u às ûsh gí nèł àn àwagút,
adaxh tlâkw yú àn wùshduyíghin awughagùt,
ch'a x'ân tûnáxh.

When the person who is telling the story is through telling it,
then [you may leave].
And always say, "Thank you;" it's not hard.
If you do this consistently,
you will begin to accumulate them [in your mind],
and when the time comes, you will tell them to your children,
and they will tell them to their children.
This is how we used to be;
this way of life comes from way back,
this way of life we tell you about,
from way back,"
they used to tell me.

So
when they asked me about
culture,
it's a difficult thing to teach,
and if they just get up and leave while I'm talking,
it's going to hurt my feelings;
I'll feel bad.
It doesn't seem to me
that they will try with their whole hearts.
They will just give up before they reach the goal.[48]
It's too hard;
that's what I think.

Well,
my father used to tell me many things,
and my father also told me,
"Long ago, you see,
our ancestors[49]
used to live together in one house,
the winter house.
They would sit
around the firepit," he said.
"They would build a nice fire that threw off a lot of heat
when they were telling stories.
Then they admonished us,
'Do your best!
Be sure to control your speech!'"[50]
Suppose [someone were to take] a long
[pole or] something, say a tree, and bring it inside,
and were to walk around in circles with it,
[acting] in anger.

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[48] Approximately, "From short of it they will fling their hands up in the air."

[49] Literally, "the people before us."

[50] Approximately, "You must hold your speech steady."

Ch'a yú gukshutût à kha ch'u yú a dagiygêt à,
kha ch'u yá a dàt khìní,
yàdé áwé shakghwashxhîn wé às,
kha tsu yânáxh à yàdé tsú à shakghwashxhîn.
Yê áwé yatì yù xh'atánk,
"Ách x'wán xh'ayìsht'íx'!"
Wâ yatìyi à yú dâkh kàdáxh,
yú Dèsłìn Âyi,
àdáxh à khu.ù áyá yâx' èkh u.àtch.
Wâ yatìyi à gàw sáwé wé
Tàgíshdáxh hàt ù.àtch.
A yê at tìyí áwé sh xh'adusht'íx'xh,
tléł ch'a kùgêyi yûxh xh'adutàn.
A yayìxh yà tudutánch àdé khuyakghwakhà yé,
khà yát shàshxhînghà.
It's pretty good yá àdé gís yê has akàwanìgi yé?
Áyá yak'ê, át wudusgùdí,
àn wùshduyíghin ayawugùdí,
ch'a yê yatìyi khâ yàdé áwé shakghwashxhîn wé át,
yê áwé yatì wé yù xh'atánk, yê áwé xh'ayakhá axh îsh.
That's true.

Wâ yatìyi à sáwé ch'a a kâ yan wùxhadâych wé yìdadi khâwu.
Hé'! nèł wushìxí,
"Yû áyá at yatì, kha yû áwé at yatì, kha yû."
Ch'a â khanúkch, khà xh'êt uxhsa.àxhch.
Ha yù xh'atángi ìtínáxh áwé
tléł has ach wùnghàjìyi khâ khùstí.
A yàdé áwé ch'a tlákw yû khuyatì wé hà àní,
ch'a x'ùnínáxh sáwé â hà yatì,
ch'a àn.
Ha łdakát ch'u wé yîs khâx'w tin áwé
tléł tsu gíwé tsu àdû sá axh xh'êde tùwú unîkw.
Tsu dà sá has du ìn kaxhanìk tle k'adên, ch'a kałx'ânkh,
you know, tle k'adên.
Tsu dà sá a káxh has xhat xh'èwawûs' yá dakhês',
"Ha yû áyá yê dàduné kha yû."
"Ha axh jiyís kínde xásh wé a kàyí,"
ch'a has du xh'ayáxh.
Tléł "Hàndé wé dânà," tléł yê s dàwùxhakhá.
"Yâdu á, yû kghisanî,
kha yû áyá kghisanî.
Yâdu daxh xhwasikwéy yât,
àdé kaguxhdagè yé áyá yât.
Hàw, yâdu á, át yakghì.û, łíł khut kè ìghíx'jikh."
Wâ nghanìn sáwé
tsâx' kàyí has du jiyís kínde xhaxash nìch yât.
"Gûk, yâdu."

Someone in the corner or someone in the middle,
or one of those who sat around the fire,
[the pole] might hit him on the face,
and this one over here too, one might hit him on the face.
This is what the phrase means,
"Be sure, then, to control your speech!"
Some people from the interior,
Teslin Lake,
people from there come here.
Sometimes
people from Tagish come here.
When this happens, one controls one's speech;
one does not just blurt out anything.
One thinks about what he's going to say ahead of time,
lest it hit someone on the face.
It's pretty good how they phrased it, isn't it?
It's good: one carries it about on the shoulder,
and walks around in circles with it,
and it could hit anyone on the face:
this is what that saying means; that's what my father said.
That's true.

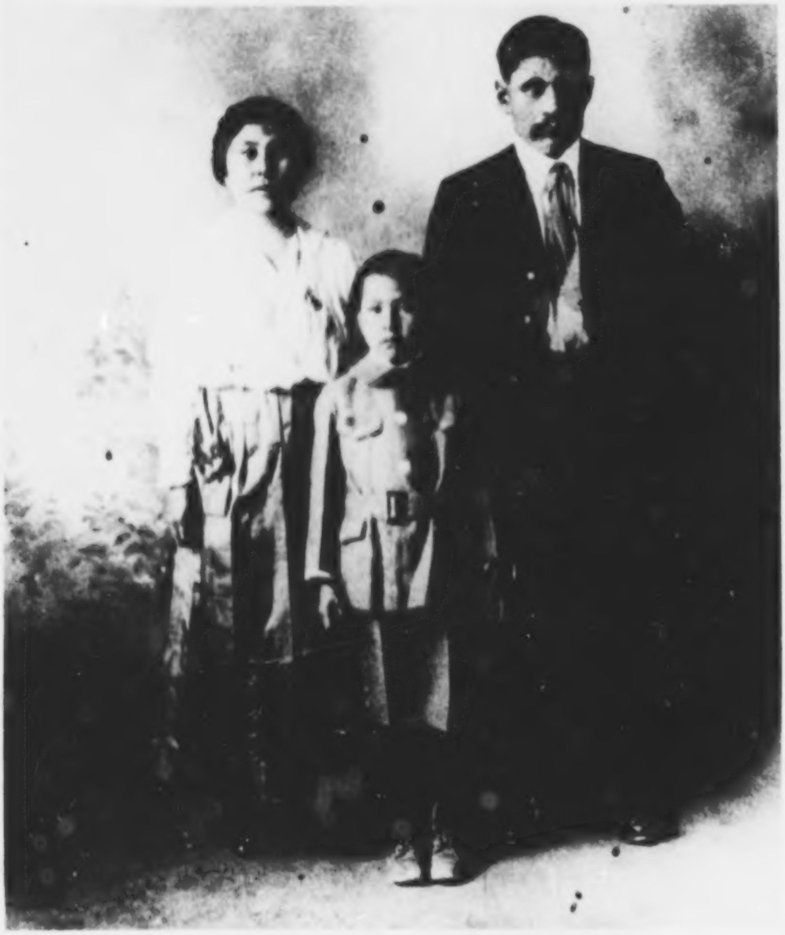
I keep an eye on some of the people of today.
My! when they run in [they say,]
"It's like this and that and what not."
I just sit there and listen to them.
It is because they lack [a model for their] speech;
they don't have anyone to tell them how to act.
That is why people are always like that in our village;
no matter how few of us there are,
[they're] still [like that].
But none of them, even the young people,
none of them seem to take offense at what I say.
I explain everything to them carefully, without anger,
you know, carefully.
And if they ask me about anything, such as sewing,
"This is what you do, this and that."
If they say, "Cut out the pattern for me,"
[I do] what they say.
I don't tell them, "Give me money,"
[but rather,] "Here it is, this is what you'll do with it,
and then you do this.
Here, I've marked it here;
this is how big they are here.
Here it is, put it here; don't lose it."
Sometimes
I cut out mitten patterns for them at this point.
"Here, go ahead."

Â has shukxhajès' wâ sáyú s aguxhsanî.
Wé tlênáxh yatìyi à tle k'adên yà ndakhên, tle ch'a
dà sáwé tsâx' kàyí, tîł kàyí, wé s'âxw kàyí,
dà sá axh îxh akaxhłaxhûxhch,
du jiyís kínde xhaxâsh.
Tléł a kâ khêx'i has du îxh uxhaxhùxh,
ch'a has du ìdé áwé yà naxhdashîn,
has agaxhshagûgu yís.

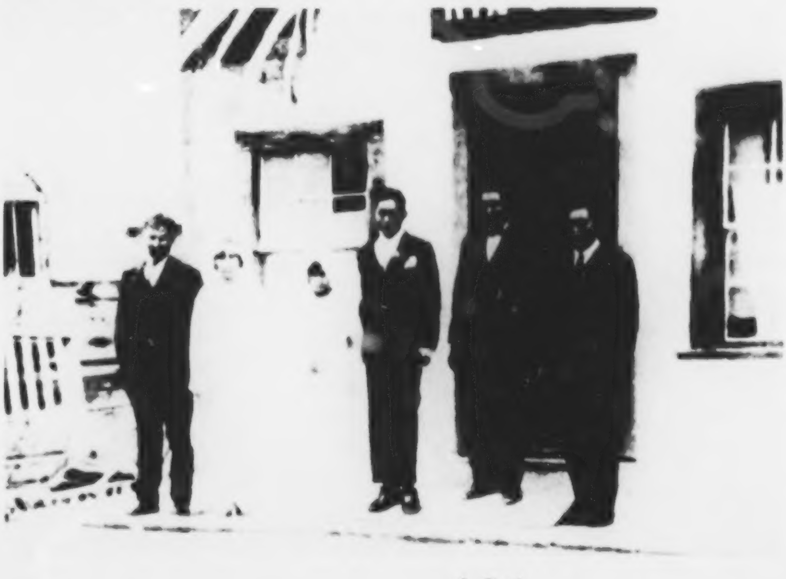
A yê a dà axh tutî nìch,
wâ yatìyi yêx',
ch'u tle łdakát
ch'u x'ùnk'ínáxh sáwé â hà yatì,
ch'a łdakát s'é tle yá axh tùwú àdé yatìyi yêyáxh has yatì.
Àghâ shákdêwé *new generations* tle yû hà ítde yûde kghwa.ât.
Ha a xhù.à áwé yû
yû khuyatì, á áyá ách
tléł uxhatìn àdé yaxh yagaxhtusatì yé.
Khúdáxh dânà kawdudzixát.
Xhát khu.a ch'u tle
ch'a wâ sá axh jìt wuduwatî yú.á,
"Gunałchîsh, *thank you,*"
tlaxh x'êghà àxh sh tughâ xhat ditì.
Tléł yê yù wùxhakhêk,
"Yû áyá xhat gaxhyìkhê kha yû áwé xhat gaxhyiłatîn,"
I never say that.
Tléł axh tuwâ ushgú.
Ch'a wâ sá has tuwatì ch'a a yáxh áwé.
A yàdé áwé tle ch'a wé yîs khâx'w kha wé yîs shàx'wsâni,
"Tlaxh wâ sákwshégé has iya.û gí ch'as wa.é,"
yû xhat dàyadukhâ nìch.
Axh tùwú has ayatîn ách áwé.
Tléł ch'a x'ân tûnáxh yû khùxhanùk,
tle ch'a á áwé axh îsh àdé xhat shukàwajayi yêyáxh,
a yàdé áwé.

I explain to them how to do it.
One of them is really learning how to sew well;
she asks me for mitten patterns, moccasin patterns, hat patterns, and so on.
I cut them out for her.
I never ask them for payment;
I am just helping them out
so they can become expert at it.

So this is what I think of it,
sometimes:
all of them,
as few as we are,
I wish all of them shared my way of thinking.
Then perhaps the new generation would start following us.
But some of them
are like that, so
I don't see how we can rectify the situation.
They have become too dependent on money.
As for me,
however much is given me, I say,
"Thank you,"
and I am truly grateful for it.
I never say,
"You will pay me this much and take care of me like this,"
I never say that.
I don't like to.
However much they are willing [to give me] is fine.
So they say of young men and young women,
"How is it that they always turn to you?"
they say to me.
It is because they can see my soul.
I don't act out of anger,
but just the way my father explained it to me,
that is why.



Left to right: *Łànàtk* Anna Williams, *Khus'èxh* Steve Williams, *Xûts* or *Jigê* Taku Jack. Photo from Elizabeth Nyman's personal collection.



Left to right: *Nêxh'w* Tom Williams, *Xhàstìn* Lucy Johnson, *Sèdayà* Elizabeth Williams, *Khus'èxh*, Steve Williams, *Yaxhgûs'* Billie Williams, *Ł.atgùda.ìn* Leo Jack at Elizabeth and Steve Williams' wedding, Atlin, 1929. Photo from Elizabeth Nyman's personal collection.

Xhàstìn Lucy Johnson, *Dàxhłî* Anna Williams, *Nêxh'w* Tom Williams. Photo from Elizabeth Nyman's personal collection.

Below: *Xûts* or *Jigê* Jack Williams. Photo from Elizabeth Nyman's personal collection.

Yaxhgûs' Billie Williams, *Xûts* or *Jigê* Jackie Williams (b. 1930), *Sadust'ân* Fannie Williams, *Khinxh.ashì* Anna Williams at Tulsequa. Photo from Elizabeth Nyman's personal collection.

Dàxhkâ Anna Williams. Photo from Elizabeth Nyman's personal collection.

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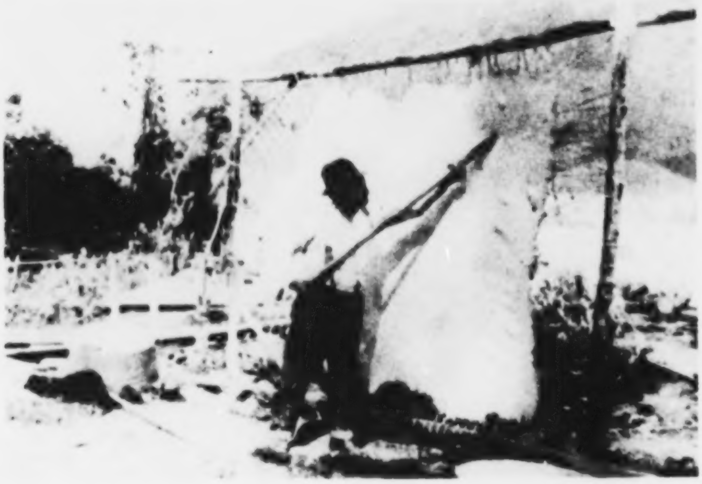
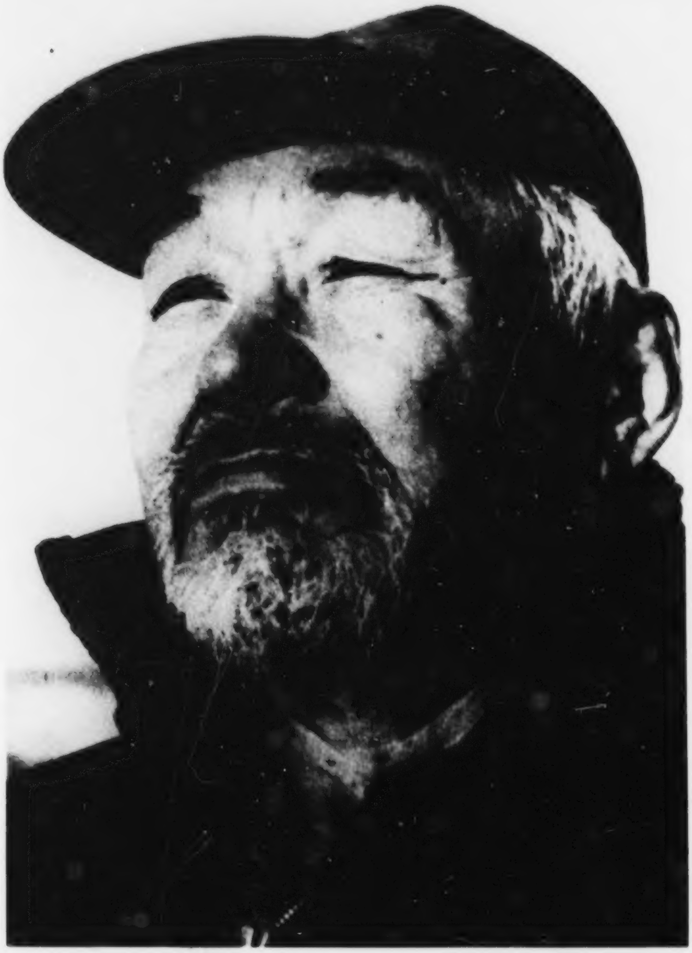
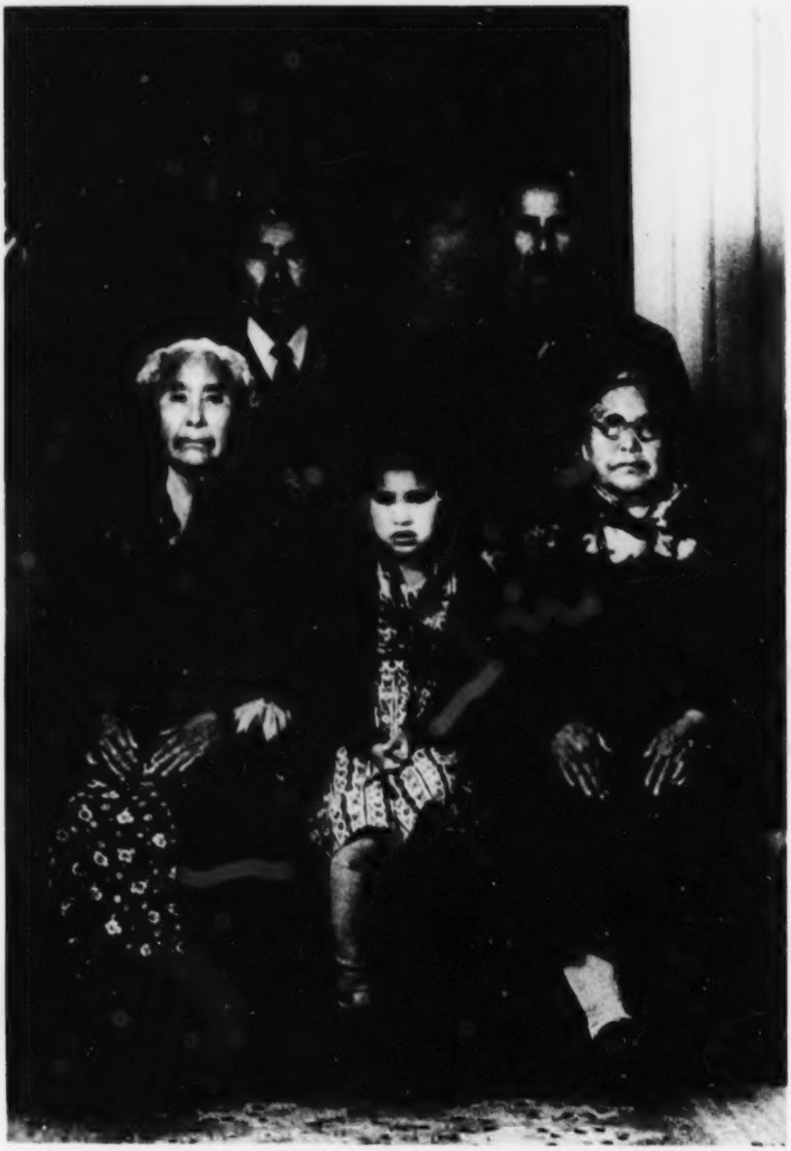


Yaxhgûs Billie Williams. Photo from Marilyn Williams' personal collection.

Below: *Łxhuda.ànyádi* Frank Williams. Photo from Marilyn Williams' personal collection.





Back row left to right: *Nats'ał* Telegraph Jack, *Nêxh'w* Tom Williams. Front: *Łkhùxhì* Mary Jack, *Khàjìs.àk* Susie (last name unknown), *Dàxhłâ* Anna Williams. Photo from Marilyn Williams' personal collection.

Text V
YÎS WÙSH DASHÂY DÀT SH·KAŁNÌK
THE FIRST WEDDED YEAR

YÎS WÙSH DASHÂY DÀT SH KAŁNÌK
October 1987

Ha wé a káxh xhat xh'ìwûs', shûgunáxh / wé axh xhúxh
du xháni yê xhat natî—
tléł atk'átsk'u axh jì yê utí—
àghâ áwé yú ghàtâ tl'átgidáxh
hàndé hà kawduwakhâ.
Yût'át, at jindàdùgú xát'à áwé yê s aya.û.
Yûde yáxh kùwât', yê,
yá at xáshti tle yû a xh'adà kawdudlikhâ.
A tú áwé â kawtudichák.
Hé', kètl shukáxh yà nagút jâji tín wé axh xhúxh,
xhát khu.a du ít.
Tíx' áwé àdé aksixát,
"Yât'át ghałshât," yû xhat dàyakhá,
"iguxhdaxwêtl."
Nàłîyi yé áyá át wutuwa.át.
Hé', de yà xina.át,
wé kètl tsú tle yaxh has yawdlixwétl.
Tle yú às áwé tle a dàxh ashàwas'ûw tle yû.
Tlâkw áwé kát akawtuwa.ák, at gaxhwdzi.î,
hú khu.a gán hàndé yà ayak'anajéł wé tàt niyís.
Â hà uwaxhî.

Ch'a yèsú ts'ùtàt áwé shawtudikhî.
Jí', wé dè yík áxh khuyawdudlitl'ít tle,
kashixh'íł'k wé at jindàdùgú xát'à.
A tûx'
ishagûgu àghâ tsá a kâ yè kghìnûk,
ha ł ishagûgu khu.a tléł àdé yanghiyadlàghi yé.
Tle ch'a gùdé sá kè shaxh'íł'ch tle yû,
át xh'ayàwax'ût'i yé yáxh tle.
"A kâ ghanú," yû xhat dàyakhá.
Ch'u tle ch'a xát'à yáxh áwé xhwàjî tle a ká...
ch'u tle yûde axh yìdáxh kè wshixh'íł',
dlèt ká áwé át xha.â.
Àxh xhwadigùt, yaxhwsinàkh tsu.
Yèsú tsu a kát xhwajik'én.
Tle tsu yûde axh ìn kè xh'ayawsix'út' yèsú dè wanyâde yûde.
Hé' wé kètl khu.a

THE FIRST WEDDED YEAR

October 1987

As for what you asked me about, when I was first married to
my husband—
as yet I had no children—
at that time we were told to leave the trapping grounds
and come back over this way.
They had those moose forearm skin sleds.
They are as long as over to there,
and have pieces of skin sewn around the edge.
We packed up our things inside it.
My husband was leading the dogs on snowshoes;
I [was walking] behind him.
He had a rope fastened to [the sled];
"Hold on to this;" he told me,
"you'll get tired."
We went a long way.
It was already evening,
and even the dogs were tired.
So he limbed a tree.
We quickly built a fire; I cooked dinner
and he brought over loads of firewood for the night.
We spent the night there.

The first thing in the morning we got up.
My, the surface of the trail was as smooth as if it had been plowed
and the moose forearm skin sled was slippery.
Besides,
you don't dare sit on one unless you know how to [ride on it];
if you don't know how you won't be able to manage it.
It slides every which way,
as if it were [a bird] swooping about.
"Sit down on it," he told me.
I thought it was just like a sled, so [I sat] on it
and it immediately slid out from under me
leaving me sitting on the snow.
I jumped up and started to chase [my husband].[1]
Then I hopped on it again.
Again it zipped away with me, this time way off the trail.
My! the dogs

---

[1] Apparently her husband was laughing at her.

ch'u tle khuxhdak'ûł'in áwé yû
has du ìn tle...
Xhát khu.a áwé tsu dlèt kát xha.â áwé.
Jî! ch'u tle dê du yùwú ałshát axh xhúxh khu.a
at shùkh.[2]
"Kuna.àkhw, i îde guxhdashî," yû xhat dàyakhá.
"K'e yindatân dês kuna.àkhw," yû xhat dàyakhá.
Cha ch'a àghâ áwé tsá yá jâji kinâ áwé yú yindatân.
Wé a dàdzàs áwé tle yû anaxh yû duwa.û,
á áwé yânáxh xhałashát kha yânáxh.
Tléł yê yìkawuyât'i áwé wé àndé yà ntù.ádi,
kûkh yáxh daghàtì wé gùchx'.
Tle dàt yáxh sá kshixh'íł'k,
tle yú kètl yânáxh dàk shaxh'íł'ch wé át.
Xhachu a xhàwú ásíwé áxh yà nałshâsh
wé têx' tin xhâwé yû áxh khuyakàwahà wé át.
Tléł tsu yìwuyât' áwé ànt wutuwa.át.
Dêxh â hà uwaxhî,
dà sá a kâ yan hà yawdudzikhâ łdakát át,
atxhá áwé wtuwa.ù,
khúxhde [yís].

Jî! dlèt dàk wusitán tsu!
Yú *mailman* xhá—
airplane xhá tléł khùstí,
kha tléł tsú anaxh [àdé yàxh ùghàgha.àdi yé]—
kètl xát'ayi tín áwé
wé *mail* át has àwatî yú *Telegraph Creek*-de,[4]
nàłî yû kdunîk.
Á tle yá hà kagê áwé kàwahâ wé *mailman*,
khúxhde du ìn khuxh wutudi.át.
A shukáxh yà gagútch wâ yatìyi yêx' áwé wé dlèt khâ,
xhát khu.a has du ít áwé.
X'ùn sákwshêwé áxh hà uwaxhî
wé Yat'àyi Hîn / át hà wdudzixhút',
truck-ch,
àxh áwé tsu wtuwa.àt.

Tle yû
wé *Dixie Lake*, Dashdané Âyi yê duwasâkw, a yàxh â hà uwaxhî.
Adaxh áwé tsu ts'ùtàt ghunayê wtuwa.át.
Kadiyíkhk wé yîs dlèt,

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[2] The translator is not sure if *"at shùkh"* is to be construed as a noun or a verb. If a noun, it is in an unusual adverbial relationship to the verb; compare the construction *"du tàyi (yù xh'ayatánk)"* "(he/she is talking) in his/her sleep."

[4] Note that the English word "mail" retains its status as a mass noun here; it is classified as a single non-descript object rather than plural objects.

were turned around backwards;
[the sled had swung around] with them.
As for me, there I was sitting on the snow again.
Gee! by this time my husband was holding his stomach
from laughing.
"Try it; it will help," he sold me.
"Try lying on your belly," he told me.
Finally [I lay] belly-down on top of a pair of snowshoes.
The [sled] had lacing on it like this,
and I held on to it on this side and on the other side.
It did not take us long to go to town;
[the area at the foot of] the hills was low-lying.[3]
It was extremely slippery
so that that [sled] kept sliding out past the dogs.
It seems the fur [on the underside of the sled] was wearing out;
the rocks abraded it [until it was smooth and slippery].
Before long we came into town.
We stayed there two nights;
we bought everything we were sent there to get,
the food
to take back.

Gee, it started snowing again.
The mailman—
there were no airplanes then,
nor [was there a road passable by car]—
it was by dogsled
that they brought the mail to Telegraph Creek;
they say it's a long way.
So we met up with the mailman
and we went back with him.
Part of the time that white man led the way;
I took up the rear.
I don't know how many nights we camped along the way.
We were taken to the Hot Springs
by truck,
and from there we went on foot again.

So then
we stayed over on the shore of Dixie Lake; it's called *Dashdané Âyi.*
Then the next morning we left again.
The fresh snow was soft and yielding

---

[3] Literally, "they are like pits, the hills"; however, she explains that she is referring to *"gùchx'i k'iyì,"* the area at the base of the hills.

a shukáxh yà has na.át.
Tle tsu âk'w át dên, hítk',
wé *mailman* hítk'i át da.â, tle tsu a yì hà uwaxhî.
Gán yê s adànèyí t'ênáxh áwé s du xh'ès at xhasa.î.
A tûx' at daná wé khâ.
Àghâ tléł tsu tlêx' a dàt át xhwasakú at daná.
Has du xh'ès yan at xhwasi.î,
at wutuwaxhâ.
Wé kètl xh'êxh tsú has at wùtì.
Áwé tsá yèsú tle wutuwaxhêx'w.
Khushtuyáxh gíyú tsu wâ yatìyi yé sá â xhatèxhí
tléł tsu a dàdé tikxhwanìgín.
A siyèkh áwé ch'a yèsú ts'ùtàt
has wù.àt.
Nàłî át has khukàwatsèxhi yé
tle wùch duxhèníx' khuxh has wudi.át,
áyá s du xh'us.ìtí kàwat'íx' tle.
A ítde áwé tle wé kètl áxh yà na.át tle.

Kàxwâshgé nèł yantùdlâkh,
hàt kawtuwajéł wé àghâ yan hà yawdudzikhayi át.
Adaxh áwé yèsú tsu wé—
wé T'àkhú yíde yèsú ghunayê wutuwa.át,
tle yà hà nànałgás' áwé.
Hé', gúshé x'ùn xát'à sáwé—
áwé axh chàn tléł át wugùdín,
tlêx' xát'à áwé hú,
yá àn à áwé wé hà at ła.ádi, s'ísà hít, sdùx,
dà sá, hà x'ûwu, hà atxhàyí, kètl atxhàyí—
shayadihên wé xát'à.
Tléł khu.a unàłiyi yêxh tù.àt,
a tûx' wé axh xhúxh du húnxhw
du yátx'i shayadihên,
yê daxh has kudligê.
á áwé yawdi.à yà ntù.ádi.

Kàxwâshgé wé
Ghat.âyit tù.ât,
khusi.ât' tsú.
Ágí yîs xhat uwawát, xhát khu.a tléł tsu gíwé dà sá
axh kanaxh utí.
Tsu wé ât' gushé, tléł xhwasakú,
kha wé axh xhán à, hé'!
wùch kìkx' áwé [yê jitùnê nìch,]
gán ayakłaxhut'di nìch,
xhâch khu.a xhaxash nìch yû.

so [the men] led the way.
There again was a little lake and a hut;
the mailman's hut was there; again we spent the night.
While they were getting firewood I was cooking for them.
What is more, that man was drinking.
At that time I didn't know anything about drinking.
I finished cooking for them
and we ate.
They also fed the dogs.
Then we slept.
It seems it didn't matter what kind of place I slept in;
I never complained about it.
The next day in the morning
they left.
They broke trail for a long way
and then came back retracing their tracks,
so their trail became hard.
After that the dogs went along it.

Eventually we reached home
and brought in the things we had been sent to get.
Then again
we left, this time for the Taku;
the whole extended family moved.
My, I don't know how many sleds there were—
my mother-in-law could not walk,
so she [took up] one sled,
the others were for our belongings, a tent, a stove,
and so on: our blankets, our food, the dog food—
there were many sleds.
We didn't go very far [each day];
what is more, my husband's brother
had many children,
and they were small,
so our progress was slow.

Finally
we arrived at *Ghat.âyi* (Kuthai Lake);
it was cold, too.
I was young; that must have been why nothing ever
got the best of me.
Even the cold didn't bother me; I was oblivious to it;[5]
and my husband [and I]
[used to work] side by side;
he would split wood
and I would cut it.

---

[5] Literally, "Also the cold, I don't know (what it is); I don't know it."

Wânghanìn sáwé xhát dês du kìkx' yakaxhałxhut'di nìch.
Ałdís kâx' áwé / wé át wutuwa.adi yé [â yê jiwtuwanè].
Tle yê kè kdakhûsht wé hà gáni khu.a.
Dêxh áwé â hà kghwaxhî
ch'a àn áwé.

Hé', yèsú
Chùkán Tlèn yû duwasâgu yé â hà uwaxhî,
jí'! xûn—
xûn tliyê yê wùtì.
Áwé *first time* áwé xhwasitìn—
shûgunáxh xhwasitìn wé—
hé' [dzísk'u dùgú] áxh akawdudlis'ìkh,
á áwé has akahánt yû,
jâji ikhtàkdzàs yís ásíwé.
Has du jiyì khałashátch wé axh àt yû,
aksahánt.
Yan katùhân áwé yê yàwakhà,
"Gûk, Tàkwk'wát'i,
hûch', hà dlìyí tle shùwaxìx,
tle wé kètl tsú xhá kha uhân, á áwé
ał'ûn gaghìgût, wêt
i jâji ikhtàkhdzàs yís áwé,
tléł ułghíxh'jà wé úxh akas'íkhxhi jâji ikhtàkdzàs,"
tle yê s yàwakhà.
Tlâkw áwé a yàxh yè kantusakên wé du jâji—
xhát,
yè kanaxhsakên.
Tle a ikhtâkdáxh kakhasakê áwé du jìt xhwasitán
tle a ikhtâxh ayîkh tle.
A ikhtâxh yan àwayíkh,
tle wé tlêx' à tsú de a yàxh kaxhwsikè
tle du jìt xhwasitán.
Tle tsu ch'a a yáxh at xáshti úxh akas'íkhxhi áwé
tle wé a ya.âwu kha wé a kh'ałukatl'îni
tle â yê wtuwa.ù tle.
"Yèsú ts'ùtàt áwé gaghìgût,"
du îshch yê dàyakhá,
"I gu.à yáxh x'wán,
ch'u tle yê a xhánt ayìł'ûni tsá ghiya.ûn
Shichdzísk'u yáxh wé a xh'us.ìtí [i tuwâ natîni],
tle wé a yádi tsú x'wán ún,
kètl xh'ès / á khu.a," yú.á.

Kawduwayéł', tle yá nèł yáxh tléł tsu khùłk'átl'k,
áwé wùgùt,
ch'a yèsú khì.á yê yà nanìní.
Áwé ch'u tle yê gíwé a xhánt awuł'ûn,

Sometimes I would take a turn splitting wood alongside him.
We worked by moonlight [at Kuthai Lake,] where we had arrived.
Our firewood kept piling up.
We were [only] going to spend two nights there
but still [we put up quite a supply].

Then
we stayed at the place called *Chùkán Tlèn* (grassy plain);
gee, the north wind,
the north wind stopped blowing.
That was the first time I saw,
I saw for the first time that
smoked hide;
that's what they were cutting into babiche
for foot filling, it seems.
I would hold it while my aunt worked on it, like this;
she was cutting it into babiche.
When we had finished making babiche out of it she said,
"Come on, now, *Tàkwk'wát'i* (Frank),
our meat is all gone,
both ours and the dogs', so
you must go hunting, over there
is [babiche] you can use for foot filling;
foot filling made with smoked moose hide does not squeak,"
they said.
We quickly proceeded to take the old filling out of his snowshoes—
me, that is,
I took it out.
When I had taken out the foot filling I gave [the snowshoe] to him
and he put [the new filling] in.
He finished putting the filling in,
then I took the old filling out of the other one too
and gave it to him.
In the same way [he used] smoked moose hide
[for] the foot straps and the toe harness;
then we set them aside.
"In the morning you are to leave,"
his father told him,
"Be confident;
don't shoot it until you have crept all the way up to it.
If the footprints [look like] those of a cow moose,
you must shoot the calf too;
[the calf meat] will be for the dogs," he said.

It was calm and as quiet as it is in this room
when he left;
day was still breaking.
So, just as [he was told], I guess, he crept up on it;

tléł ułghíxh'jà wé jâji xhá,
wé wdixwaji at xáshti tín—
àdé daxh has at wuskûwu yé áwé tlákw.
Tle àwa.ún tle wé a yádi tsú àwa.ún.
Dà sáwé tsú khâ dzísk'w tsú [tle awsitìn],
ch'u tle tsu á tsú át akawłi.ún tle.
Hé', anaxh hàt wudzixát'
A kígi—
tle awłix'ìsh kwshêwé wé shichdzísk'w tle,
wûshdáxh àwaxàsh—
àghâ tsá yèsú a tû at kàwachák.
Tle ch'a áxh áwé yà kshaxh'íł'ch wé at dùgú.
Tléł â kdusxátxh, ch'as
gùdé sáwé sìyahê áwé a yáxh áwé yû tle
tle ghunayê ushxh'îł'ch tle.
Dà sáwé tsú anaxh dàk wudzixát'.
"Shichdzísk'w áwé tle a yádi kha khâ dzísk'w
kètl xh'ès áwé,
tle nás'k áwé xhwà.ún," yû sh kałnìk.
Hé', khùwatsín,
kha wé kètl tsú.

A siyèkh áwé àdé has wù.àt ch'u tle àxh hàt has akàwajéł.
Â hà uwaxhî x'ùn sákwshêwé,
gwáł dàx'ùn gíyú â hà wuxhí,
yèsú tsu ghunayê àwa.át.
Tléł nàłiyêxh áwé ù.àt,
wé at yátx'i kha wé axh chàn yà ndusxát'.
Gwáł *about fifteen miles* gíwé áxh tù.àt.
Yâx' áwé *first time* áwé yà nxhagút wé—
wé T'àkhú yíde.
Yât gwâwé ch'u tle yû,
tle yú diyínde / yínde nàłî!
Kha yú diyânaxh.á khu.a tle / yû áxh axhałghìn tle.
Tle yû áwé yatì,
yânáxh hîn nàdà.
Wâ sáwé a yáxh èkh akghwa.ât de?
Hé', wé axh xhúxh du húnxhw Łxhùda.ànyádi áwé
tle,
"I gonna fix 'em," tle yû xh'ayakhá.
Tle yâx' yû yatìyi às anaxh kawdi.â
tle kwshêwé tle yû awłighìch tle,
tle yû kè uwał'íx' tle yû.
Tle yá îkhnaxh.á à tsú tle yû,
tle yû,

the snowshoes did not creak,
the ones with tanned moose hide—
[you see] how much they knew about things long ago.
He shot it and the calf too.
And what do you know, [he saw] a bull moose too,
so he went ahead and shot it as well.[6]
He dragged the meat back.
[He used] half [the skin]—
he must have skinned the cow moose,
cut [the skin] in half,
and then stowed [the meat] inside it.
That skin just slides along.
You don't have to pull it;
wherever you want it to go, that's the way [it goes];
it starts sliding [with just a tug].
So what do you know, he appeared dragging it.
"[I killed] a cow moose and its calf and a bull moose
for the dogs;
I shot three of them," he said.
My, everyone got their strength back,
as well as the dogs.

The next day they went there and brought [all the meat] back.
We stayed there I don't know how long,
maybe four nights we stayed there,
and then we started off again.
They didn't go very far [each day];
they were pulling along the children and my mother-in-law.
We would make perhaps about fifteen miles a day.
This was the first time I went
to the Taku.
On this side, gee!
it was a long way down!
And I kept looking across to the other side.
It was like this;
there was a river flowing along here.
Now how were they going to get down the side [of the gorge]?
My husband's older brother *Łxhùda.ànyádi* (Frank Williams)
[spoke up];
"I gonna fix 'em," he said.
There was a tree standing here like this;
he felled it, like this,
and it broke off like this.
Then [he felled another] one further down,
like this,

---

[6] She explains *"át akawli.ún"* as: he hadn't planned to shoot a bull as well, but when he considered how much food they needed, he decided to kill it too, on the spur of the moment.

tle yá dikìnàdáxh áwé wé dlèt
tle yû àdé s axwên wé jâji tín tle.
Tle kawdudliyâshi yé yáxh yatì tle yú ikhde tle yû.
Tle yú diyânaxh.á tsú tsu ch'ù yê,
wé du tlâ kha wé du yátx'i áxh kè gaxhdusxat' yé áwé.
X'ùn sákwshêwé â hà uwaxhî, gwáł nás'k â hà wuxhí,
yèsú ghunayê àwa.át tsu.
K'e tle kayâsh káxh ûsh èkh nashx'íł', yê áwé yatì wé xát'à,
tle wé diyânaxh.á áwé tle
tle a shakîde,
wé T'ùch' Shakî áwé yê yatì.

Kàxwâ wé—
wé a shakîdáxh íkhde tle wé Nàk'ina.â tle duwatîn—
tle àdé.
Yèsú tsu / áx' dês tsu hà uwaxhî,
dzísk'u xhùt áwé wtuwa.át.
Hé', has khukàwatsìxh,
ch'a àn áyú
tle yûde áxh has akàwatsìxh wé dzísk'w khu.a
àdé yakùgeyi yé.
Hé', àdé du ûnayi duwa.áxhch
wé axh xhúxh kha wé du húnxhw.
Jî, de tsu hêt'à satân wé dzísk'w
tsu tle yû áwé áxh nałi.átk,
ch'as shichdzísk'w.

Ch'u tle á áwé dê
tle ch'a tlèxh â khunaxhtù.ùt,
tle *base camp* áwé yê yatì.
Tle ch'a tlèxh, tle k'adên
tle tl'átgi kát has khuwditl'ít wé s'ísà hít tlèn,
yagê wé a yì yê hà yatìyi yé, wé s'ísà hít.
Wé dlìy
kayâsh tle wdudliyéxh wé kètlch uxhâghà.[7]
Yú kayâsh ká tle [â kè kawduwajéł wé dlìy.]
Àghâ áwé xhwasitìn yèsú wé
dzèt ùxhú yû has ayasâkw.
Tle dúkh áwé tle yû,
tle yá kînáxh tle yû,
tle yânáxh khu.a xáshà tín tle yù has ayaxáshk—
tle dzèt áwé yê yatì.
A kanaxh áwé kínde has ał.àt wé dzísk'u ghádzi
kha wé a s'ûghu, a jíni,
a díxh'i, a wûwu, dà sá,
â kè s akàwajéł.

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[7] It would seem here that the topic NP is "extracted from" a dependent clause.

and [they took] snow from above
[and] scooped it onto [the trees] with their snowshoes like this.
It formed a sort of ramp running down toward the river, like this.
On the other side, too, they did the same;
[he made] a way to pull up his mother and his children by sled.
I don't know how many nights we spent there, perhaps three nights,
and then they left again.
The sleds [went smoothly], just like sliding down along a ramp,
and on the other side
[they made it] up to the top:
that was *T'ùch' Shakî* (Charcoal Peak).

Finally—
from the top looking downhill one can see the Nakina—
[we went] that way.
Then again we camped there;
we had gotten into moose country.
They broke trail,
although [it was hardly necessary, because]
the moose had already trampled down the snow,
there were so many of them.
We could hear the gunshots of
my husband and his brother.
Gee, there was [one after] another lying there;
they were lying here and there, like this,
nothing but cow moose.

So now this was where
[they decided] we should make a permanent residence;
it was to be the base camp.
So they did a good job
of shoveling the snow off the ground [for] the large tent;
it was large, the tent we stayed in.
As for the meat,
they made a platform so that the dogs couldn't eat it
[and put the meat up] on the platform.
At that time I first saw
what they call a log ladder.
[They take a] cottonwood [log]
[and set it] up like this;
along here they cut [out the steps] with a saw,
and it's a ladder.
By means of it they carried up moose hindquarters
and ribs and frontquarters,
the back, the belly, and so forth;
they put them up there.

Àghâ áwé tsá tle xwàsdâ tle yû a kinâxh has akàwayà
wé kùyêx xh'anákh—
wé kùyêx xhá ch'u tle ch'as wé tày axhá—
a xh'anákh áwé.

Tle hà nákh àwa.àt
wé Yayuwà áx' yê yatìyi yé / àdé,
wé ghàtâ yê dàné.
Uhân khu.a áwé tle ch'a â [yê hà wùtì].
Ch'u ł has una.átji áwé wé
wé axh wû yê yàwakhà,
"Yú T'ùch' Hîni yíde kkhwagût.
Ch'a dà sá àghâ khukkhwatîs'," yê xh'ayakhá.
That's in
January we was there.
Ákwshêwé
dà sáwé tsú wé yatsìnèt áxh kè uwa.át
tle yá du shuká,
tle akàwakè.
Tle yû shà yayát uwa.át kínde,
tle â kè akàwakê wé áx' khût khin yé.
Tle àxh khuxh wudigút.

Tle wé Tàkwk'wát'i kha wé axh xhán à,
wé Khus'èxh,
kha hú, tle yê áwé àdé s wù.àt a siyèkh.
Tle awsitìn wé a khùwú,
tle a kinânáxh áwé tle yû has wù.àt tle.
Shaksitán yê s akanîk.
Á áwé tle dlèt áwé tle yû akàwachíxw.
"Jindà yù ydatí yìwân tsú," yû,
has du jindà yù has àwatî,
tle yê du jindàx' yê yatì tle.
K'adên akachîxw áwé tle àdé dàk akawłigwátl,
tle èkh kanagwátl wé dlèt kachíxwti khu.a.
Tle khúnáxh yá a khùwú yê yatì
tle yê a xh'awùłt áwé uwaxíx.[9]
Tléł tsu yìwuyât'i áwé àdé tíxwjà wduwa.áxh.
Anaxh yuxh jiwdigùt wé a tlâ áwé,
wé du yátx'i tsú, tle tléł unałí du yáxh kułgèyí, dêxh yatì.
Tle wé a xh'awùłí áwé wdigùt yû,
kínde—
awdit'áxh.
Tle ch'a khúnáxh yât áwé,
tle khúnáxh

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[9] On the tape she amends "*uwaxíx*" to "*kàwagwátl*", i.e. "it rolled to the entrance of the den." On checking the story, however, she let "*uwaxíx*" stand.

Then they took canvas and spread it over [the meat]
to keep the grey jays from eating it—
those grey jays love to eat fat—
to keep them from eating it.

Then they left us [there]
[and went to] where *Yayuwà* (Luwa Ridge) is,
to trap.
We [women and children stayed] there.
Before they left,
my father-in-law said,
"I'm going to go to *T'ùch' Hîni* (T'ùch' creek).
I'll look for something there," he said.
That's in
January that we were there.
So apparently,
wouldn't you know, some bear had gone up through there
ahead of him,
and he tracked them.
They went up onto the mountainside
so he tracked them up to where they were sitting in their den.
Then he left and went back.

Then *Tàkwk'wát'i* (Frank Williams) and my husband
Khus'èxh (Steve Williams)
and [their father] went there the next day.
Then he saw their den
and they walked up above [the entrance to the den].
They say it was steep.
Then he made a snowball like this.
"You fellows rub [some snow] on your hands too," [he said],
so they rubbed it on their hands;
he had it all over his hands like that.[8]
After he had carefully packed it into a ball he rolled it down;
that snowball rolled on down the hill.
The den was like this,
and [the snowball] landed at the entrance, like that.
Before long they could hear a loud commotion from there.
The mother stormed out,
as well as her cubs, almost as big as she was, two of them.
She reared up at the entrance [to the den], like this,
up [on her hind legs],
and opened her mouth.
Right here,
right

---

[8] They did this to get their scent on the snow, so that the bears would smell them and come out to fight.

a łèkachûxh'u áwé tle
át kàwaxíx wé at tutèyí,
tle shanânáxh yawdzigít yú íkhde.
Tsu a ítnáxh áwé yuxh jiwdigùt wé a yátx'i,
ch'ù dáxhináxh hás áwé át has nákh, yú.á.
Tlêx' à áwé Tàkwk'wát'ich uwa.ún,
tlêx' à áwé wé axh xhúxhch uwa.ún.
Dàk daxh kàwagwátl ch'u nás'k utí.
Yan daxh has uwatâ shéyá gúshé.
Ch'u tle ch'a áx' tle has awłix'ìsh.
Jìxhłatínjin xhá wé axh wû,
ch'u tle yá a tàyí tle a dàdáxh anałx'íshch tle yû.
Tle ch'as wé a tàyí áwé,
kha wé a s'ûghu—
dàkhw à sá has du tûch gaxhduxhà à
á áwé yê s awsinì.

Dà sáwé tsú anaxh kè has uwa.át,
ch'u nás'k utí wé yatsìnèt daxh has àwa.ìn.
Yèsú á dês hà xháni kè kawduwajéł,
tle ch'as dlìy áwé hà xhán shàwahík.
Àghâ áwé tsá hà nákh àwa.àt.
Yèsú uhânch khu.a áwé yû
kawtuwat'âx' wé—
wâ sá kùgê wé tày
tle yaxh yakawtusit'áx',
wutusitâ tle.
Tle ghayês' łákht áwé yaxh daxh shayawłits'ít'.
"Ch'a dàt yís át sákwshêwégí?" yû áwé axh tuwatì.
Ch'u tle ch'u shûgudáxh xhwasakûwudáxh
tsu axh îsh yê xhat dàyakhâ nìch,
"Łíł khà xh'ìwûs'ikh.
Wâ yatìyi yêx' tû khà xh'adushkhìt nìch," yû xhat dàyakhá.
Ch'u yá yakyìdé yê xhat yatì,
ch'a yàdachûn a ḱát at wunxhadêch.
Tléł has xh'axhwawûs', hé'.

Kàxwâ
April yát áwé tle wé dlìy tle yà daxh nałłên.
"Hàhá, ênà yê naxhtusanì," yû kè s yàwakhâ,
ch'as uhân shâxh hà satìyí áwé áwu uhân.
Tlâkw áwé wé taghanísghà át xhwajixìx,

in the windpipe
the bullet struck,
and she tumbled head over heels downhill, [landing on her face].
And after her stormed out the cubs,
both of them stood there, they said.
One of them *Tàkwk'wát'i* (Frank Williams) shot,
and the other my husband shot.
All three of them rolled down.
They were fat ones, eh?
They skinned them right there.
I used to watch my father-in-law work;
he would flay off the fat like this.
Just the fat
and the ribs—
whichever parts they thought people would eat
they prepared.

What do you know, they came back up;
they had killed all three bears.
Again they brought them up to the camp.[10]
Our [camp] was full of meat.
Then they left us.
Then we [women]
diced up
all that fat;
we cut it all up into little pieces,
and boiled it.
[We ended up with] coal oil cans full of it.
"I wonder what that could be for?" I thought to myself.
From my earliest awareness
my father used to tell me,
"Don't ask questions of people.
Sometimes they think you're criticizing them indirectly," he told me.
To this very day I am [the way he told me to be];
I simply wait and watch.
I don't ask them questions.

Finally
in April the meat was beginning to thaw out.
"Well, we'd better make a drying rack," they said;[11]
only we women were there.
I quickly ran to get some thin poles,

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[10] The phrase *"(yèsú) á dês"* is virtually impossible to translate here and elsewhere. The implication is that this is another instance where they killed animals and worked on them for several days. So, "in this case," "this time" it was the bears that they brought back.

[11] More literally, "they spoke up saying." The implication of *"kè"* "up/out" here seems to be that this was a sudden, unexpected or urgent request.

daxh xhałas'ûw tle has du jìdé kaxhsaxút'x'w tle.
Tle ênà tle kè shawtuwatî.
Tle yûde yáxh kùgê,
wé a kinâ tsú xwàsdâ.
Yèsú wé dlìy àxh daxh tułałês',
tle kàdé tułax'âs'.
Tle êł' tin áwé tle,
tle êł' a yâ yù ktuwahêk.
Yèsú yánde shayatusatî
ch'u tle wé ênà tle shàwahík;
tléł tsu áxh à yaghàxhtusighîx'i yé khùstí.
Ha shayadihéni dzísk'w áwé.

A s'àghí áwé yê s asayahê has akghat'îxh'.
Tle yû wûshdáxh katułaxhút't has du jiyís tle yû.
Àghâ áwé tsá has akat'îxh' yû.
Tle yû ghayês' łákhdi kát áwé tle yû xh'àn gùkt has ùsnùkch.
Àghâ tsá a dàt axha.ak nìch xhát khu.a.
Tsu yûdáxh, gùdáxh sá gán yà yakakxhajéłch.
Tléł xhwasakú khudaxwétlxhi àghâ.
Tléł yà yì.unayát'i wé dlìy tle yà daxh naxúk.
A dixh'katási tle hîn yáxh áwé nastìch.
"Ch'as á áwé,
dlìwkát łatín,
ch'a tlákw a kát nał.á," yû xhat dàyadukhá.
Ch'a has du xh'ayáxh.

Kàxwâshgé yaxh yasaxûk, tle wé
a s'àghí ìxhí káxh ásíwé
yê has adàné wé a s'àghí khu.a.
Ch'u tle a kinâ kè utsìsch / wé ìxh,
gwáł tle yê gíyú kghwadlánch a kinâ.
A kàxh áwé s aka.in nìch, yû,
wé łìnèt sháł tin
tle wé yê kùgeyi át kàdé.
Ch'u tle tléł unałí shawutl'ît'i
wé at s'àghí ìxhí.
Àghâ áwé tsá yèsú—
"K'e wé a tási
hàt à łał'íx',
de a yáxh shákdêwé uwaxúk
kawtùt'îxh'i."
Tle ch'a has du xh'ayáxh has du jìt xhwałił'íx'.
"Ha de uwaxúk áyá, yak'ê áyá," yú.á.
Yèsú has akat'îxh' yû.

chopped them to size and dragged them over to them.
And we set up a drying rack.
It was as big as from here to there
[with] canvas over it, too.
Then we took the meat from the cache and let it thaw
and sliced it thin [for drying].
Then [we treated it] with salt—
we rubbed salt on it.
Then we hung it up to dry;
the rack was completely full;
we couldn't throw any more over it.
That was a lot of moose.

They wanted to pound the bones [in order to extract the marrow].
So we chopped them open them for them
and then they pounded them.
They would put it on a coal oil can and set it by the fire.
Then I would build a fire around it.
From far off, from all over, I would bring loads of firewood.
I didn't know what being tired was in those days.
Before long the meat was getting dry.
The meat along the backbone got tender.[12]
"That [meat] in particular,
take special care of it,
keep turning it over all the time," they told me.
[I did] just what they told me to.

Eventually [the meat] was all dry;
it turned out that it was for the marrow grease
that they had [pounded] the bones.
The [marrow] grease would rise to the surface;
it would get this deep on top.
They would skim it off, like this,
with a sheepshorn spoon
into a big [bowl].
It was nearly full
of marrow grease.
Then [they said],
"Now take the meat along the backbone
and break off pieces and give them to us;
it's probably dry enough
for us to pound it."
So I did what they said and broke off pieces and gave them to them.
"Oh, yes, it's dry; it's fine," they said.
Then they pounded it, like this.

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[12] The phrase *"a dixh'katási"* properly refers to the sinew along the backbone to which the meat is attached; the meat itself is properly called *"a taskadliyí,"* but *"a dixh'katási"* can also refer to the meat and the sinew together.

Ch'u tle
tle yá has akat'îxh'i áwé
tle yá at s'àghí ìxhí kàdé yê s adàné, tle yû,
tle yà has akanast'ák tle.
Tle tsu ch'a ghuna.à a kâ tsú yaxh has à kawsixâ.
Tle shàwahík àn,
wé at dixh'katási xùk.
Tle tsu tlêx' à tsu ch'ù yê,
de yaxh has ashayawłihík.

Tle ch'a wâ sá...
x'ùn wuxhìyí sáwé
yê has hà yawsikhà,
"Ha wé dlìy xùk wé / at ìxhí tin yê wtusinìyi
à gaxhtùxhâ.
Yê kwdagè áwé s'íx' kâ yê s aya.û hà jiyís,
kûx a t'akhká.
[We] made good meal of that, just that little bit.
Tle yaxh hà shayawłihík.
A yê áwé at dàdunêyin ch'âkw.
Ch'a wé at s'ûghu daxh kawtułis'éł',
á tsú daxh uwaxúk.
Tle has ùstâych tle,
àghâ áwé tsá wé yatsìnèt ìxhí tin / tùxhâ nìch.
Ch'a łdakát yêde áwé...

Yâx' áwé ch'as—
de s'igèdí áwé kè uwa.át.
"K'e yú Nàk'ina.âde nay.á."
Áwé yá yìdát wé du ká yê wdudzinìyi à,
àghâ áwé shux'à yádi át awsinùk, *baby*-xh sitì,
át naxhłajík'ch.
Ha ch'a gù sá â hà uwaxhî tle ghìghách' du yìxh khayíkhch,
yù xhłaghikhgi nìch.
Tléł atk'átsk'u axh jì xhát
ch'a yèsú.
Gaxhtù.àdí áwé tle tsu gaxhłajík'ch.
Tsu s'igèdíghà áwé khutùshî
wé axh sîk' tin.
Wâ yatìyi yêx' nás'k hà uxhîych wé hîn yíde,
wâ sákwshégí tsú
tléł at jìxh tù.àt gí?
Shayadahên nìch xhá yatsìnèt,
wé nûsh xhù áwé át has na.átch,
yà khunachédli.

Then
when they pounded it
they laid it on the marrow grease, like this,
and pressed it down with their hands.[13]
Then again they poured on another [layer of marrow grease].
[Eventually] it was full of
dried backbone meat.
Then they did the same with another [can],
they filled them both.

Then as it happened,
after so many days
they said to us,
"That dried meat that we made with marrow grease,
we'll eat some of it."
They put so much on [each] dish for us
and rice on the side.
We made a good meal of that, just that little bit.
We were full.
That's how they used to prepare food long ago.
We cut the rib bones out of the rib meat
and that, too, was dried.
They would boil it,
and then we would eat it with bear grease.
[They had] all kinds [of ways to prepare food].

At this point
the beaver had already gone up.
"Why don't you go up to the Nakina?" [they said to us].
[My cousin], the one who has had a headstone put on her grave,
at that time was carrying about her first child; it was a baby.
I used to carry it around on my back.
Wherever we camped I would put up a hammock for [the baby]
and rock it.
I myself had no children
as yet.
When we were about to leave I would put it on my back.
We would go looking for beaver,
my cousin and I.
Sometimes we spent three nights out on the river;
it's a wonder
we never ran into any wild animals.
There are a lot of bear;
they walk about [eating] spawned-out salmon
during the spring thaw.

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[13] The use of the progressive aspect here denotes that they pressed the dry meat into the marrow, starting from one side of the container and proceeding to the other.

Tsu hàt wutù.àdí áwé
tle tsu Nàk'ina.âde tle tsu ntù.átch.
Tle hà dèyí tle áxh daxh yàwashû.
Du ìn áwé [xhat tuwatì],
axh tuwâ sigû xhá s'igèdí awujàghí,
ch'a chush jiyís—
takhshâ xhâwé yê yatì,
ch'a àn áwé wé atk'átsk'u àwa.ù.
Á áwé du tlâ tuwáx' tléł ushgú.
Á du xh'anákh áwé át natù.átch ch'a tlákw.

Wâ nanî sáwé Nàk'ina.âde wtuwa.àt.
Ha t'èxh yínde kè xhwàghíx'—
T'èxh Xh'a.ìtí yû duwasâkw.
Dà sáwé tsú x'êtà kè xhwàxhút'.
Hàhá, axh tuwâ sigû wé t'èxh.
Dà sáwé,
x'êtà kha wé xh'wât' xhá,
ch'a yê xh'wât'
kè kawtuwajéł tle.
Â hà uwaxhî, kawtusinâ,
àghâ áwé tsá wtuwayà.
Ch'a àn áwé yà naxhłajík'w wé shàtk'átsk'u.
Has du xhání kè wtuwa.át.
"Tle tlàgû-û!" yû xh'ayakhá wé axh chàn,
"Tsu ch'a ghuna.át hàt yìyłi.át xhât,
àdé yà xhat yanagas' át áwé wé xhât," yû.
Tlâkw áwé s agawdzi.î.

Tle *May* yát áwé,
gwáł de *fifteen or* de *eighteen* gíwé hàt awu.àt.
Has àwajákh wé s'igèdí yû duwasâgu át.
Hàt has akàwajéł, yaxh yawdudzixúk.
Yèsú àxh dês ghunayê gaxhtù.ât.
Wâ sáyá yà gaxhdusnî wé axh chàn?
Wułnìdlín,
tléł tsu àdé gùxhdihàǹi yé.
Áwé wé Łxhùda.ànyádi—
he wasn't very big, tléł àtlèn khâ áwé yê utí—
tle yû a xhîgwáł'i áwé yê aya.û.
Tle yû du tayìnáxh kayaxát tle yât,
tle yât yû anaxh kayaxát tle yât a ya.âwu,
tle yá du kâk'náxh yû.
Áwé wé *Sloko*,

When we came back
we would also go to the Nakina.
We had quite a system of trails.[14]
[I wanted to go] with her;
I wanted her to kill a beaver
for herself;
she was a single woman
but had a child.
Her mother wasn't happy about that.
We would often leave to avoid [her mother's] complaints.

One time we went to the Nakina.
I tossed out a fishhook—[15]
[that place] was named *T'èxh Xh'a.ìtí* (fishhook site).
What do you know, I pulled up a cutthroat trout.
My, but I loved to fish.
Anything,
cutthroat and trout—
just plain trout—
we pulled them out [of the water].
We spent the night there and half-dried them
and then started off with them in our packs.
What is more, I was carrying the little girl on my back.
We came up [to the camp] where they were.
"Well, I'll be!" my mother-in-law said,
"Now you've brought us something special: fish;
that's what I was really getting hungry for, that fish," she said.
They quickly cooked it.

In May,
maybe on the fifteenth or the eighteenth, [the men] came back.
They killed what is called beaver.
They brought them [to the camp] and dried.
At that time we were ready to start off again.
What could they do with my mother-in-law?
She was fat,
and she couldn't stand up.
So *Łxhùda.ànyádi* (Frank Williams)—
he wasn't very big; he wasn't a very big man—
he had a backpacking harness like this.
It went under him like this, here,
and along here, the tumpline went here,
over his forehead, like this.
Now at the Sloko,

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[14] Literally, "our trails lead [crisscrossing] along there."

[15] Note that the motion of tossing the fishhook was upward *("kè xhwàg̱íx'")*, but the destination was downward *("yínde")*.

wé T'ùch' Yayá,
shaksitani yé áwé áxh kè awłijík' / du tlâ.
A yèsú tsu wé xh'àk, wé yê yatìyi yé
wùtsàghâ áwé àwał'ìx'.
Àghâ tsá yèsú àn áxh èkh ayawdlitsákh du tlâ.
Às áwé a kanaxh yan wududlighích wé hîn wùdà,
wé Xh'àk Tlèn Hîni yû duwasâkw,
diyânaxh.á.
Ch'u tle ch'u de ł ułsàyí áwé
tle tsu yá a shakî kè awłijík',
tle *all the way* áwé yê yà anałjík'.
Tle wé *O'Donnel*, át gúshí wtùkhùxhún.
Wé *Warm Bay*-dáxh xhá tle tsu yû / nàłî!
I don't think we go there.
Á áwé tle *that's far as you can go* tle.

Àxh áwé tle—wé kaxîs' tûnáxh àndé xh'andutánch
wé *car*-ghà, kha ch'u wé *truck*—
tle àxh áwé tle wé ànt hà wdudzixhút' wé *truck*-ch.[16]
Tle wé kètl kha wé kètl xhîyx'i—
á áwé tsú
kukhakhâ,
wé kètl xhîyi—
adaxh tsu dáxhináxh ûsh yatì wé kètl.
Ch'âkw àdé at tîyi yé áwé
tléł wé *four-wheel-drive* wuduskûwun tlákw,
kètl áwé khùn át nadayâjin.
Du saxh.atsâghayi du sê yê ndu.èch,
àn yà yakdusyíkhch.
Á áwé axh tuwâ sigû wé kètl xhîyi—
de wé xwàsdâ—tliyàtatgé wêdáxh xhwà.ù wé xwàsdâ.
Àghâ khu.a dzísk'u dùgú áwé yê du.úxhx'un wé kètl xhîyi,
yú xwáchs'i,
úxh akawdudlis'ìghi à xwáchs'i.
Kha ch'u wé gwêł tsú xhá yá shâ yà kdayâch,
gwêł,
á tsú ch'a at dùgú.
Axh łiłk'w wé *Doctor Jackson*
àn xh'ayìdé gughwagùdí ch'as â yà agayâch
wé du at dùgú gwêłi.
Tléł xwàsdâ khùstîyin tlákw.

Adaxh áwé k'e yìkawuyât' àghâ—
tle tsu yú nánde a shuyìdé / wutuwakhùxh.
Tle àghâ áwé wé axh chàn Łànàtk,

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[16] The phrase "*truck-ch*" can apparently not be construed as the subject here; it appears to be an instrumental phrase, but this is rare after the verb.

it was *T'ùch' Yayá* (side of T'ùch'),
a steep slope, that he packed his mother [*Łànàtk*] up.
And then again [down] the ravine, a place like this,
he broke off [a stick to use as] a cane.
Then he carried her down there, supporting himself with the cane.
A tree had been felled across the creek—
it is called *Xh'àk Tlèn Hîni* (big ravine creek)—
on the other side of it.
Without even resting
        he packed her up to the top;
he packed her all the way.
I guess we went to O'Donnel [River].
It's certainly a long way from Warm Bay.
I don't think we went there.
That's as far as you can go.

After that—they would wire to town
[asking them to send] a car or a truck—
after that they brought us to town by truck.
Then those dogs and the dog packs—
that, too,
I was going to sew,
dog packs—
[we] should have had two more dogs.
Long ago, the way things were,
four-wheel-drive was unknown in the old days;
dogs [were used to] pack things about for people.
They would tie them by the neck to a guide pole
and use the pole to lead them.
So I wanted [to make] dog packs,
so two days before I had bought canvas from there.
In those days they had moose hide dog packs,
[made] of tanned hide,
smoked tanned moose hide.
and the bags that women would pack along,
bags,
those too were [made of] moose hide.
My grandfather, Doctor Jackson,
when he was going to go to down he would start off packing his moose hide bag.
There was no canvas long ago.

It was long after that
that we went up to the end of [Atlin Lake].
At that time my mother-in-law *Łànàtk* (Anna)

kha wé axh wû Yaxhgûs',
kha wé axh îsh Nêxh'w,
kha wé axh tlâk'w Dàxhłâ,
áwé ch'as xhat has wùxhùxh.
Tléł xhwasakú tsu xhat wudushàyí,
tléł a dàt át xhwasakú.
Ch'as yê xhat yawdudzikhà,
"Yú *church*-x' áwé *married*-xh yì guxhsatî.
Tlaxh x'êghà ásí yánde kghwajâkhw i khustìyí.
K'adên áwé yì yatì, tléł kaxîł' dên yì utí."
Tléł xhwasakú dà sáwé *married* yû duwasâkw.
Tle kwshêwé tle łdakát axh nà.ádighâ kwshêwé tle has àwawû
wé *catalog* kàxh,
kha wé *veil*.

Ch'a hú dê wé nakwnêt—
Łingít xh'ênáxh yù xh'atángin wé nakwnêt,
àdé ûsh gé awsikûwu yé,
àdûch sá du î włitíw?
Tle yá axh yáxh yù xh'atángin.
Tle hà ghaxhùxhch tle,
wé *catechism* kàxh áwé hà î at łatîw.
Tle khúnáxh *first of July*,
nás'k yawuxhìyí áwé,
xhat wuduwaxhùxh
wé dáxhináxh dlèt [shâch,]
Mrs. Murphy kha *Mrs. Conrad*.
"I dà áwé yê shagaxhdu.û.
Ha wâ sáwé dês?
wé nakwnêtch khu.a de hà ìn kanîk."
Tle wé dlèt shâ
axh dà yê s jìwanè
tle wé *church*-de.
Tle k'adên hà dàt yan nî wé nakwnêt
áwé tle gánde [ayawtudi.át,]
hé', shàwahík wé *church*.

Á áwé
wé axh îsh
kha wé axh tlâk'w kha wé axh wû,
kha wé axh chàn,
has at daná áwé.
Ha tlaxh dàt yáxh sáyú / tléł axh tuwâ ushgú yû
xhatìní wé s at danàyí.
Hé',
wé dlèt khâ àní áwé
ł'èxh xh'êtxh has ashuyàwatán kha wé Łingít àní.

and my father-in-law *Yaxhgûs'* (Billie Williams)
and my father *Nêxh'w* (Tom Williams)
and aunt *Dàxhlâ* (Anna),
they asked me to come see them.
I didn't even know that I was married,
I didn't know anything about it.
They just told me,
"You [and Steve] are to be married in church.
Your life will be set on a firm foundation.
You are doing well; you are not having problems."
I didn't know what they meant by "married."
Then they ordered all my [wedding] clothes
from the catalog,
as well as a veil.

Now that priest,
the priest spoke Tlingit;
I wonder how he knew it—
who taught him?
He spoke just as well as I do.
He would ask us to come over regularly
and taught us from the catechism.
Toward the very first part of July,
on the third of the month,
they asked me to come see them,
those two white [women],
Mrs. Murphy and Mrs. Conrad.
"They are going to dress you up," [I was told].
"Now what?" [I wondered.]
The priest explained it to us.
Then the white women
got me ready
for church.
After the priest had finished [praying] over us
[we left and went] outside;
my! the church was full.

At that time
my father
and my aunt and my father-in-law
and my mother-in-law
used to drink.
I really hated
to see them drink like that.
My!
in the white folks' village
and in the Indian village they put on dances.

Tle shàwahík / wé Yayuwà Hít.
Dlèt khâ dlèt shâ tin tle wùch xhùt [has wudi.át].
Á áwé wé axh xhán à áx'—
łatín, ch'a yú nakwnêt yê hà yawsikhà,
"Tle dàx'ùn yakyì xh'ânáxh tléł łítà àdé gaxhyishì,
kha łíł dà sá yałík'ats'i át łíł áxh yishìkh,"
yû hà dàyakhá.
Á áwé yût'à Khènałjîxw áwé yû dusâgun wé
Taku Jack du yît,
yât'à áwé Ishkhúxh,
yât'à áwé L.atguda.ìn,
yât'à áwé Khànêłk'i Îsh,
yâdu hú wé
axh xhúxh Khus'èxh,
yâdu axh shátxh
Xhàstìn,
tle yú ghíł'ák'w shakîde kwshêwé àwa.àt tle áx' tle wé—
Á xhá dlèt khâ áwé xhùkdahîn, / *malt beer* áwé yê adàné.
Tle a îtxh kwshêwé wûsht has ayàwa.úw.
Xhát khu.a áwé
ch'a wé ł'èxh áwé áwu xhát.
Dlèt khâ shàwahík,
ch'a yê khâ
axh ìn daxh adaghał'exh yé.
Tléł àdé àxh unkhàgùdi yé.
Tle gushé gùdé sá khùyéxh,
kè wjixíx wé axh xhúxh.
Ákwshêwé wé t'ùch'inèt tle / xh'êtxh kè aghatìyi yís gíwé
łítà [àxh awutì,]
tle yât
yá du jínt yàwaxíx tle.[18]
Àghâ wé nakwnêt yê xh'ayakhá,
"Yê iyaxhwsakhàyín, 'Łíł łítàxh ìshìkh.'[19]
Ch'a wa.êch áwé kakghìxîł'
i khustìyí.
Wé i shát khu.a wé *Elizabeth* khu.a tléł tsu wâ sá utí."
Has ałighàs ásíwé wé łítà / ch'a yûk' át awushìyí.
K'e s kàwashù dàt yáxh sá,
tle tsu wé axh tlâk'w tsú tle ch'a khúxhde yû s awsinì tle.
Tléł axh tû ushgú has at danàyí xhá,
a jiyìt xhaghâxh wé s xhatìní,
has kawushùwú.

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18. Apparently she starts to say *"du jínt yàwaxíx"* "it slipped and cut his hand," but she amends it to *"yât yàwaxíx"* "it slipped and cut [him] here."

19. The decessive verb form is particularly instructive here. The implication is that by warning Steve, the priest gave him a chance to avoid problems. By ignoring this warning, Steve lost this opportunity. Thus, in a sense, the beneficial effect of the priest's warning was undone; hence, apparently, the use of the decessive here.

Yayuwà Hít was just full.[17]
White men and white women were mingling there.
Then my husband—
you see, the priest had told us,
"You must not touch a knife for four days;
don't touch any sharp-edged object,"
he told us.
Now that fellow whose name was *Khènałjîxw* (Henry Taku),
Taku Jack's son,
and *Ishkhúxh* (Johnny Taku)
and *Łatguda.ìn* (Leo Taku)
and *Khànêlk'i Îsh* (Edward Taku)
and
my husband *Khus'èxh* (Steve Williams)
and my elder sister
Xhàstìn (Lucy),
I guess they went to the top of a little cliff and [were drinking] there.
Now a white man used to make home brew, malt beer.
Apparently they bought a big supply of it.
I myself
was at the dance.
It was packed with white people;
everyone
was dancing with me.
I couldn't leave.
and I didn't know where everyone had gone;
my husband had run off.
I guess it was in order to open a bottle
that he took up a knife,
and here
it slipped and cut his hand.
Then the priest said,
"I told you beforehand, `Don't touch a knife.'
You yourself will bring trouble into
your life.
Your wife Elizabeth is all right, though."
It seems they have a rule against touching a knife right away.
Well, they got really drunk,
[even though] my aunt and the others slowed down drinking.
I didn't like it when they drank;
it would make me cry when I would see them
drunk.

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17. *Yayuwà Hít* was the *Yanyèdí* clan house in Atlin.

Tle tliyê yê s àwa.ù hás khu.a.
Tle khì.âde áwé yan shuwjixhín / wé ł'èxh,
tle tayìdé xhwàgùt,
xhat wudixwétl, ách gíyú xhwatà.
Ha gushé tléł xhwasakú gùdé sá has uyéxhi.[20]
Daxh khukàwashù.

Tle àxh
gwáł ch'a k'át gíwé dàx'ùn â hà wuxhí
wé àn.
Tle yâdáxh awé yú nánde / kè at kaxhwłinây.
Á áwé tle yá yìdát tle yê has ayasâkw *Elizabeth Wedding Island*
tle yû has ayasâkw,
S'ìk X'ât'i áwé yê yatì,
tle àdé khuwtuwa.ù.
Tle *all summer* áyú â yê xhat wùtì,
tléł tsu tlêx' àndé yàxh xhwagùt,
tle ch'u *July*-dáxh,
ch'u tle kayàní ch'u tle kawdighât.
Àghâ áwé tsá
àxh hàndé yà s at kanajéł,
xhât xùk, dlìy xùk,
s'ìk, dà sá,
jánwu,
łdakát át wutusixúk áx',
wé x'ât' ká,
axh tuwâ sigû.
Àxh áwé àndé s at yàwaxhâx'w,
tle hûch'i àyí [áwé tsá yàxh xhwàgùt.]
Àghâ áwé tsá yèsú
khùn ànt xhwà.át.
Tle *all summer* â yê xhat wùtì.

Yâx' áwé
wé axh chàn wé du xhúxh tin has nakhúxhch[20]
tle yá *Atlin*-dé.
X'ùn àdé has wuxhìyí sáwé hàt has ukhùxhch,

tle tsu dzísk'w has awujàghí áwé
tle wé axh xhúxh dê s du ìn yàxh gha.átch
tle àdé has nakhúxhch.
Tsu x'ùn àdé has wuxhìyí sáyá tsu hàt ukhùxhch tle yê.

Xhát khu.a tle xhat wudutsâyi tléł axh tû ushgú.
Yâx' hàt tù.ât áwé

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[20] This sounds like *"yàxh has nakhúxhch"* on tape; perhaps she started to say *"yàxh has gha.átch"* and amended this to *"has nakhúxhch"* in midspeech.

They stopped.
At dawn the dance ended
and I went to bed;
I was tired, so I went to sleep.
I had no idea where they had gone.
They were drunk.

After that
we must have spent at least four days there
in town.
From here I kept after them to take me up the lake.
So [we went to what] they now call Elizabeth Wedding Island—
that's what they call it;
it is *S'ìk X'ât'i*, (Griffith Island);
we moved there.
All summer I was there;
I didn't go to town even once,
even after July,
[when] the leaves were falling.
Then
they brought [the food we had prepared] from there:
dried fish, dried meat,
bear and other things,
mountain goat,
everything that we dried there
on the island—
I liked it [there].
Then they ferried [what we had put up] to town in several trips,
and I went on the last [trip].
That time
I went to town with them.
I had spent all summer there.

At this time
my mother-in-law and her husband would go
to Atlin.
After they had spent so many days over there they would
come back,
and when they killed a moose
my husband would go with them on the next trip;
they would go there [to work on the moose].
After they had spent a number of nights there they would
come back.
When they would ask me to go along I didn't want to.
After we came here

á tsú axh xh'ayáxh ayawsinúk wé át.
Hé', wé *Atlin*-t tùkhûxh,
tle wé At Ch'îni Shàdé gíwé kè awu.àt,
tle tawê hàt kawduwajéł.
Tléł yìdadi yáxh *game warden* khùstîyin.[21]
Tle at dùgú tsú hàt daxh wududli.át.

Á áwé
ch'u yìdádidé a kâ dàk tuxhdatanji nìch
tle wé axh chàn yê xhat yawsikhà,
"Jâji ya.âk sákw nałxh'wâs'.
Jâji ya.âk yê gaxhtusanî."
A xhàwú xhâyú *it's thick, you know,*
yê xhâyú kwdliyât' a xhàwú.
"Tle wé / a káxh dułxh'was'gu át dàt áxh,
  àghâ tsá nałxh'wâs'."
Ch'a du xh'ayáxh áwé.
Yê kwdagè áwé àxh kínde daghátch—
ha wé a xhàwú áwé khúdáxh kusikàk.
Gwáł dêxh yakyì xh'ânáxh gíyú
a dàt xha.áxh, xhałxh'wás'k yû.
Kàxwâshgé yê yà kakùgê wé—
àxh—a ch'âdu kha wé a xhàwú àxh yê yà nanìn.
Wâ nanî sáwé yê xhat yawdudzikhà,
  "Hîn kàdé na.àxh
wé a xhàwú ghadatl'âk'it."[22]
Ha ch'a has du xh'ayáxh.

A siyèkh áwé tsu a dàt xhwà.áxh.
Hàhá, wé hîn tle
yá a xhàwú tle wdlisíts',
wudlisíts' tle.
Tléł *it's not bulky like.*
Àghâ áwé tsá yèsú
dà sáwé àxh yè nashxh'íł' tle.
Tléł yìwuyât'i áwé tle yan xhwałixh'wás' tle wé
a ch'âdu tsú tle àxh yê wùnì.
"K'adên na.ûs'," yû xhat dàyakhá,
  k'adên xhwà.ûs'.
Àghâ áwé tsá yèsú, "Kè katîxh',"
  yèsú kè kxhwàtíxh'.
Yèsú kawtuwahán,
du jiyì xhłashát,
hûch áwé akahánt.

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21. Following this she says *"tawê,"* but since this does not fit with the rest of the utterance I take it to be a false start.

22. This line can be condensed to *"xhaghałtl'âk'it"*.

I had had enough of that, too.
When we went to Atlin
they went up onto *At Ch'îni Shà* ("Sawtooth Mountain")
and brought back mountain sheep.
There didn't use to be game wardens like there are now.
They brought back hides too.

Now
to this day I keep recalling [how]
my mother-in-law said to me,
"Remove the hair from a hide [so we can make] fine filling.
We'll make fine filling for the snowshoes."
[Moose] fur is thick, you know,
the fur is long.
"Set it up on the dehairing frame
and then take the fur off."
So [I did] just what she said to do.
It was falling off in big clumps—
the fur is extremely thick.
For the space of perhaps two days
I had it on the [dehairing frame], removing the fur like this.
Eventually there was getting to be quite a bit—
the epidermis and the hair was coming off.
After a time they said to me,
"put it in water
so the fur will get wet."
So [I did] just what they said.

The next day I put it back up [on the frame].
Oh, the water [had gotten into it];
the fur was sopping wet,
it was soaked.
It wasn't bulky like.
Then
what do you know, [the fur came off like] it was slipping off.
Before long I had finished dehairing it, and
the epidermis came off too.
"Wash it well," she told me,
so I washed it well.
Then [she said], "Wring it out,"
so I wrung it out.
Then we cut it into babiche:
I held it for her
and she cut it.

Yan tusanî áwé tle gânx' yaxh jikaxhwsiyìkh
ghasaxùgút.
Kàxwâ saxûk.
Saxûk áwé tle jikxhwàxhíł tle,
jâji ya.âk yís áwé.

Yâdáxh áwé tsu ghunayê wtuwa.át tsu wé Yat'àyi Hînde,
de tsu wé íkhde niyàdé áwé.
Tle àghâ
tléł tsu axh ìn kadunìk,
if you're pregnant, you know,
tléł tsu àdûch sá axh ìn kùnìk.
Axh tlâk'w kha wé axh chànch kwshêwé
yà xhat has nakhít.
I'm not the same, a tûx'
tá axh kát ugùtch.
Wâ nanî sáwé xhat xh'awduwawûs'—
tle ch'u yìdádidé
ch'ù yê xhat yatì, *you know,*
ch'a yú khà xhùx' xh'awdatàn tsú
I'm really shy to say anything—
"Wâ sáwé iyatì? Ch'u gí i dís nîgu i jì yê tíxhx'w?"
Tléł xhwasakú dà sáwé yê s àwasâ.
"Àá."
Tle tsu â xhat xh'awduwanákh tle.
They thought I know what it is.

Adaxh áwé dèshgi yú íkhde / èkh ana.át.
Gwáł tsu tle tlêx' dís shunaxîx gíwé tsu xhat xh'awduwawûs'.
"Tléł xhwasakú dà sáwé a káxh xhat xh'aywûs',"
yû áwé s yaxhwsikhà.
They explain it to me àghâ tsá.
Axh ìn khunâxh dàkh akàwaník.
"Tlêk',
tsu yìdát khutàndáxh tlêk',"
yê yaxhwàkhà.
Àxh hás áwé tle yà s anatíw hás khu.a wé dís.

Tle tsu wé
T'ùch' Yayá â yê hà wùtì,
tle *May* yát áwé.
Wâ sáyá
axh chàn ch'a tlákw kè xhat xh'akanikji nìch.
At dùgú áwé kkhwałaxwâch.
Áwé yù xhaswúkhgu áwé tle yá
khàyakût'i tle àxh kàwak'ùts wé
my slacks.
Du xhánt xhwàgút wé axh chàn tle,

When we were done I strung it out on the ground outside
so it would dry.
Eventually it dried.
After it dried I coiled it up:
it was to be used for fine filling in snowshoes.

From here we left again to the Hot Springs
and then again down toward the lakeshore.
At that time
they hadn't even told me [what happens]
if you're pregnant, you know,
nobody had even told me.
My aunt and my mother-in-law were probably
beginning to suspect [that I was pregnant].
I wasn't the same, and besides
I kept getting sleepy.
One day they asked me—
to this very day
I'm the same way, you know,
[I don't like] to speak in front of people;
I'm really shy to say anything—
"What is happening to you? Are you still having your periods?"
I didn't know what they meant by that.
[I just said,] "Yes."
So they didn't ask me anything else.
They thought I knew what it was.

After that they went down toward the lake.
Perhaps one month later they asked me again.
"I don't know what you are asking me about,"
I told them.
Then they explained it to me;
they explained it to me.
"No,
not since this summer I haven't,"
I said.
From that they calculated how many months it was.

Again
we stayed at *T'ùch' Yayá* (side of T'ùch')
in May.
For some reason
my mother-in-law was always repeating what I said.
I was going to tan a moose hide.
As I was scraping it
a button came off
my slacks.
So I went to my mother-in-law;

át xhâwé nanúkch.
"Wâ sáyá yà xhat nanìn,
àt?" yû áwé dàyaxhakhá,
"Tle ch'a łdakát axh nà.ádi áyá tle axh nâ yà kanaxát.
K'e yât, ch'a yèsú...
yîs át áyá yê yatì,
tle yá khàyakût'i tle yât àxh kàwak'ùts.
Àdé kkhwałakhâ, àxh hàt xhagútni tsá
tsu yè kkhwasawûkh," yû dàyaxhakhá.
Xhachu tle yá—
tle yá khàyakût'i ìtí ásiyá tsú dàk yàwas'éł'.
Xhwàkhâ, tle wé khàyakût'i tsu át kaxhwłikhâ.
Has du xháni hàt xhwajixíx.
"Tlaxh wâ yà xhat nałnídli sáyá
ch'u tle yá khàyakût'i ìtí tle dàk xh'ayàwas'éł'."
See, I don't know I was pregnant.
At shùkh, ch'u tle at shùkhch jákhxh hú khu.a,[23]
tléł tsu axh ît xh'áwutàn tle de ch'a hûch' áwé.

De wâ nanî sáwé wé—
wé *Agnes* du tlâ Sàtlèndu.ù yû áwé dusâgun.
"K'e hàgú, yûde naxhtù.àt," yê xhat dàyakhá.
Du ìn áwé yà nxha.át, du ítxh yà nxhagút.
Yú gùch shakî áwé át tùkhîn,
yûde át khutùtîs'.
Ch'as yê xhat yawsikhà, "Ghán,
tléł àdé ghisikûwu yé,
de nas'gadùshú dís áwé i kadísi.
Tléł gí ysakú t'akwanêyi áwé i kâ yê yatì?"
Jí', k'e ch'u tle
gushé tsu yàwat'ayi hîn kha tsu si.ât'i hîn ûsh gé
axh shanâ yaxh kawduwaxhích, tle yê áwé sh tuxhdinùk.
"Ha wâ sáwé dês xhat gughwatî?" yû áwé axh tuwatì.
Tle axh ìn akanîk,
"Gùshúkh dísxh isatìyí áwé
tû kghìnîkw,
tuwdatàni wé t'akwanêyi.
Ách áwé ch'a tlákw áxh ijikdudligêkh wé yadałi át kè ìtìjí,
kha wé / khúdáxh ìswúkhgu.
Tû aguxhshakhît, ch'a yûk' yè khukghwastî.
Wé i xhúxh tin ch'a tlákw wûshxh ayayiłtsìnâ nìch,
tliyê yê na.ù," tle yû xhat yawsikhà.
Ch'a du xh'ayáxh.
The next thing
I don't want to tell my husband, you know,
kuxhłidêx'i.

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[23] Pronounced *"at shùkh jákhxh"*. Compare *"shichdzísk'w,"* pronounced *"shitdzísk'w"* and *"àdûch sá,"* pronounced *"àdût.sá."*

she was always sitting there.
"What is happening to me,
auntie?" I asked her,
"All my clothing is getting too tight for me.
For example, [I] just [got these slacks];
they're new,
and yet the button came off here.
I'll sew it back on, and when I return [from doing that]
I'll go back to scraping [the hide]," I told her.
It turned out, in fact, that
the buttonhole had ripped open as well.
I mended it and sewed the button back on.
I ran over to them.
"[You see] how fat I'm getting:
even the buttonhole ripped open."
See, I didn't know I was pregnant.
She laughed; she kept going into fits of laughter,
[but] she said nothing more to me and that was the end of it.

Then one day
Agnes' mother, whose name was *Sàtlèndu.ù* (Clara Johnson),
said to me "Come here; let's go somewhere else."
I went along with her, following her.
We sat on top of the hill,
looking off into the distance.
She simply said to me, "Look here,
you can't [be expected to] know this, [but]
you are eight months along.
Don't you know you are with child?"
Gee,
it was as if someone had taken first hot water and then cold water
and dumped them over my head—that is how I felt.
"Now what is to become of me?" I wondered.
Then she told me,
"When you are nine months along
you will feel
the first labor pains.[24]
That's why they are always telling you not to lift heavy things,
and not to scrape skins too much.
[The baby] will get irritated and be born right away.
You and your husband are always rassling around;
you must stop that," she told me.
So [I did] what she told me to.
The next thing
I didn't want to tell my husband, you know;
I was embarrassed.

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[24] Literally, "you'll feel it / when the baby 'thinks.'" The onset of labor is attributed to the baby's thoughts.

De wâ nanî sáwé ghunayê tsu àwa.át khúxhde tle tsu wé *Atlin*-de,
s'igèdí xhùdáxh hàt àwa.át.
Tle àghâ áwé tle yê hà yawdudzikhà,
"Ch'a yìwân nay.á wé i îk' tin,
tlâkw," yû,
"Łíł hà dàt yì tùshtîkh," yû hà dàyadukhá.
Has du ìn áwé yà ntù.át wé axh îk' kha wé axh xhán à.
Tle wé Xh'àk Tlèn kanaxh yan wutuwa.át,
Chùkán Tlèn â hà uwaxhî.
Àxh áwé tle Ghat.âyi yàxhx' tsu hà uwaxhî,
dzísk'w áx' has àwajákh.
Dêxh â hà uwaxhî,
yâtxh áwé tle wé *O'Donnel* yawtuwadlàkh,
tle àxh tle wé *car*-ch tle ànt hà wsixhút'.[25]

Tle a kát xhat sèwax'ákhw wé Sàtlèndu.ù àdé xhat shukajès' yé.
Tle, jî! wé àn / â yê hà yatì.
Ghèwú yê wtusinì.
Hà ítnáxh áwé tsá hàt has uwa.át hás.
Adaxh xhât wududzighêw,
à gawtudzi.î.
Tsu ásíyá / xânà áwé
łdakát àwaxhêx'w de.
Ch'a tàt yìn áwé kè xhat uwaxhích.
"Dà sákwshêgé xhwàxhâ, axh yú yanîkw," yû—
wâ sákwshêgé tléł wutùjàkh gí wé *Jackie*, wé *baby* axh káx'—
tle ch'as yá axh kinâx' yû sh da.ùwú áwé
tle *I feel better*.
Tle shayèt áwé tle yû axh kinâ yan xhwasitî,
"Axh kâ ghanú," yû dàyaxhakhá.
Tle ch'a àn *I was getting worse* tle.
Tléł xhwasakú.
Tle dê khì.á yê yà nanìn,
tléł àdé nkhwàtàyi yé.
Ha tlaxh wâ sákwshêyúgé a kát xhat sèwax'ákhw
wé àdé xhat dàyadukha yé khu.a.

Ch'as has àwa.îx' wé s du yît.
Tle ìt áwé tle yû yatì,
yâdu uhân hà àyí, yût'à yì áwé has [yatì hás khu.a.]
"Wâ sáwé yatì?" yú.á.
"Du yú áhé yanîkw,
ch'u tle tléł tsu tlêx' unatèjí áwé."
Hé', ch'a yê ykuwât' shawduwa.át.

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25. Here the car seems to be the agent rather than the instrument.

One day they left again and headed back again to Atlin;
they had gotten back from hunting beaver.
Then they told us,
"You and your brother go by yourselves,
quickly.
Don't worry about us," they told us.
I went along with my brother and my husband.
We walked across *Xh'àk Tlèn* (big ravine)
and stayed the night at *Chùkán Tlèn* (great grassland).
After that we camped on the shore of *Ghat.âyi* (Kuthai Lake);
they killed a moose there.
We spent two nights there,
and from here we made it to O'Donnel [River],
and a car took us to town from there.

I forgot the advice *Sàtlèndu.ù* gave me.
Gee, we were at the [*Yayuwà*] site.
We set out a fishnet.
After we had returned [the men] got back.
Then we caught some fish in the net
and cooked some.
I guess it was in the evening again;
everyone was already asleep.
In the middle of the night I woke with a start.
"What could it have been that I ate? My belly hurts," I said—
it's a wonder we didn't kill Jackie, the baby I was carrying!—
when [my husband] put his weight on me
I felt better.[26]
I laid a pillow on top of myself
and said [to my husband], "Sit on me."
But even though [it helped temporarily] I was getting worse.
I didn't know [what was going on].
Day was breaking and still
I couldn't get to sleep.
I must have totally forgotten
what they had told me.

They just called their son.
The rooms were like this:
here was ours, and they [stayed] in that one.
"What's the matter with her?" he said.
"Her belly hurts
and she hasn't slept a wink," they said.
My, in a jiffy everyone was out of bed.

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[26] This line is potentially confusing because it seems out of sequence. She felt like she had a bad bellyache and asked her husband to sit on her, so as to relieve the pain. She didn't realize this might be harmful to the baby.

Axh tlâ áwé kha axh tlâk'w,
axh shátxh Xhàstìn,
axh îsh,
wé axh wû,
Sàtlèndu.ù, Tàkwk'wát'i.
Tléł tsu yê ykawuyât'i áwé
tle wé s'ísà hít gânx' dàxh wuduwatì.

Tléł tsu tlêx' xhwasakú a dàt át wé at daná.
A yû—
a xhù à wé shâ, yá t'akwanêyi yê sh wudunùgú tle
gúx'à tle yâxh kadusdà,
tle *hot water* tín, shûgà tín,
tle has ùdanâych.
Tle tléł yìkuwát'xh yè khustìch,
yû áwé has akanîk.
Ákwshêwé axh xh'ès yê à wdudzinì.
Ch'a ghéghà, "Tlêk'," yû xh'ayaxhakhá.
"Ha i ìdé guxhdashî," ch'u tle
ch'a khà xh'ayáxh áwé dê xhwdinâ.
Ágíyú ch'u tle *it make me worse,*
that's what I figure, anyway.
Tle yú *hospital*-dé—
tle axh îsh de tûxh yè khunatîn—
dà sáwé tsú *car* axh ìghâ hàt uwakhúxh,
tle a kàdé xhat wuduwashât tlâkw.

Tléł tsu yìwuỳât'i áwé khuwdzitì,
doctor jìdé áwé khuwdzitì yú axh yîtk',
kha wé *nurse.*
De *I feel better.*
A siyèkh áwé
axh jìt wududzinúk.
Hé', wé du łîłk'u hás tle yê áwé has khîn.
Jinkàt kha tlêx' â xhat uwaxhî wé *hospital* du ìn,
áwé yìdát
ch'a yèsú yát wudu.ùwú tle
"Àxh nagú," yû khuyanduskhêch.
Àghâ khu.a tléł yê utîyin.

Nèłt xhagût du ìn àghâ áwé
wé axh wû yê yàwakhà,
"Khut yawtù.ùwu sà áwé
wé axh húnxhu sàyí,
Jigê kha Xûts,
dlèt khâ xh'ênáxh tsú ch'u shugu Jackie yû naxhtùsâkw," tle yû.

My mother and my aunt,
my elder sister *Xhàstìn* (Lucy),
my father,
my father-in-law,
Sàtlèndu.ù (Clara Johnson), and *Tàkwk'wát'i* (Frank Williams).
Before long
they had set up the tent outside.

I didn't know anything at all about drinking.
Now
when some women went into labor,
they would fill a glass up to here [with whiskey]
[and mix it] with hot water and sugar
and [the women] would drink it.
[If they do that], it doesn't take long for [the child] to be born,
they say.
That must have been what they fixed for me to drink.
I tried to refuse, but in vain;
[they said,] "It will help you,"
and so I [gave up and] drank it like they told me to.
I guess that just made me worse;
that's what I figure, anyway.
Then [they decided to get me] to the hospital—
my father was getting pretty anxious—
Before you know it, a car came to get me
and they quickly got me into it.

Before long he was born;
my son was delivered by a doctor
and a nurse.[27]
I felt better now.
The next day
they gave him to me.
His grandparents were sitting there.
I stayed in the hospital with him for eleven days;
nowadays
as soon as they have their babies
they tell them to leave.
At that time it was not like that.

When I came home with him
my father-in-law said,
"[Let us give him] a name that we had left in disuse,
my older brother [Taku Jack]'s name,
Jigê, and *Xûts*;
and let us give him the same English name as well: Jackie," he said.

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[27] More literally, "was born into the hands of."

"Gùsú du àt?
Du àtch du yâ ghasà,
Àntsíxht."
Du ìghâ wùgùt, hàt uwagút.
A hûch áwé a yâ àwasâ
Jigê kha Xûts,
Jackie.

Adaxh áwé yèsú
â yê hà wùtì,
ch'a yèsú tléɫ tlêx' sándexh unastìjí áwé yàxh wutuwa.át yâdáxh,
wé *Carcross*-dé.
Tle wé Awêxh kha Yaduɫtín tsú
wé sgûnde tle axh ìn yàxh has wù.àt,
tle áx' has jiwtuwanákh.
Tle wé Shghagwè
wé gánti yàkw yìghâ / x'ùn sákwshêwé â hà uwaxhî.
Yât khu.a tsá a yíxh wutuwa.àt.

Tle ch'a tlèxh / axh tuwâ wsigû wé hîn yík,
tlèkhâ tâkw wanyâx' áwé â yê xhat wùtì.
Ha ch'u áx' áwé axh yátx'i yê yakàwagê.
Ách áwé
tle áxh xhat tùwadà wé hîn yík.
Tle tléɫ axh tû ushgú
tsu yâx' hàt wutu.àdí.
Áwé axh xhúxh du wuwtú wunîguch áwé àxh hàndé hà wɫigâs'.

Ách áwé yâx' yê xhat wùtì.
Ch'u tle tùghâ xhànùk wé T'àkhú yík.
Wé axh xhán à yú *mine*-x' yê jinê nìch,
xhát khu.a wé—
wé axh tlâk'w has du xhán kha wé axh chàn.
Has du îxh xhadashì,
tsu hêt'à, tsu hêt'à / has du xhùt naxhashíxch yû.
Wé axh yátx'i khu.a yánde has kùxha.áxhwch
hînt à usgîtghà.

Wâ sá i tûch kìjín tâkw áwé yà yanaxíx wé *mine*,

tléɫ tsu tlêx' xhwasatìn.
Tle wé axh shátxh Xhàstìn du xhúxh tin
hàt has ât,
kha *Henry*,
àghâ áwé tsá / xhat kawdudlitsây.
Àghâ áwé axh tlâk'w yê yàwakhà,
"Xhàstìn,
wêdu i kîk' wé *Elizabeth*,

"Where is his aunt?
Let his aunt bestow the name on him,
[his aunt] *Àntsíxht* (Mary Anderson)."
They went to get her and she came.
She is the one that bestowed on him [the names]
Jigê and *Xûts*,
Jackie.

After that
we stayed there,
before the week was up we left to go from here
to Carcross.
Awêxh (Billie Williams) and *Yadułtín* (Jessie)
went with me [in order to attend] school there,
and we left them there.
Then in Skagway
we waited many days for a ferry.
Finally we boarded it.

I would have liked [to stay] on the [Taku] River for good;
I was there for more than twenty years.
My children grew up right there.
So
I got used to [living on] the river.
I didn't want
for us to come back here.
Because my husband developed a chest ailment we moved here
from there;
that it how I came to live here.
I was comfortable on the Taku.
My husband used to work at the mine,
and I
[stayed] with my aunt and my mother-in-law;
I would help them;
I would run from one to the other.
As for my children, I [made halters and] tethered them
for fear that one of them would fall in the water.

What do you think about this: for five years [while] the mine
was running
I didn't see [the town] once.
When my older sister *Xhàstìn* (Lucy Jack) and her husband
came here,
and Henry,
they asked me to come along.
Then my aunt said,
"*Xhàstìn*,
there is your sister Elizabeth;

xh'anawûs' wâ sá kayaxát wé àn.
Gwáł ch'u tle shawatshàn gíwé yê utí.
Tléł tsu tlêx' àdé at kùnanâch,
de kìjín tâkw áyá àghâ â yê hà yatìyi yé.
Ch'u yú diyânaxh.á wé dlèt shâ xhánde tsú tléł àdé [at
kùnghànâyi yé].
Ch'u tle ch'as wâ sákwshé yatì,
ch'u tle ch'a du ya.âk áwé yût,
wé du yátx'i tín.
Tle tsu axh î gíyú kawunâk.

Wâ nghanìn sáwé gán xàsh áwé axh tuwâ sigû.
Ditlèx'w,
yât'át yáxh áwé kwditlâ wé às.
Tle yânaxh.â yan uxhahànch, yânaxh.á wé hú.
Wâ nanî sáwé...
Tléł yìdadi yáxh utí wé xáshà,
hîn a tûde kadułxês', *gas*-ch áwé yà kanałjíxw.
Hàw, dàkhw à yís sá kwshé wé hîn—
ch'u tle yû khûk yáxh kayaxát—
a tûde yù kdudzixêk kha dlèt.
Hé', á áwé axh tuwâ kwłitîs'shán.
Adaxh áwé tle wé axh îsh
tle nèł has akawujèłí áwé
tle a kígi áwé
tlêx' xát'à kâ yaxh yadutàn.
Áwé wé nèłt has ayakghajéłín
tle yê áwé has akłaxhut'di nìch,
wûshdáxh has akłax'û.
Áwé *kindle* yís yû / *I like it.*
Áwé â yan uhànch axh îsh,
nèłdé xhat yanasnákhch.

De hûch' áwé xhwsikuwu át.
Yèsú àdé s du ìn xhwà.àt wé axh shátxh.
Hé', khâx'w,
kha wé shâ.
Tle hûch', *no more,* tsu hàdé xhwagùdí,
tléł axh tû ushgú.
Tle gíyú / at gutûxh xhat tùwadà.
Tle khutàn yìn áwé tle wé—
tle wé dlèt khâ ànínáxh yan khutù.ûwch tle.
Hà shaká áwé â yê s yatì
wé dlèt khâ àní kha wé *custom office.*

ask her what the town looks like.
She acts like an old lady.[28]
She hasn't asked to go there once
in the five years we have been there.
She doesn't even ask to go across to where the white women live.
I don't know what's wrong with her;
she's always over there
with her children.[29]
I guess I was just used to it.

Sometimes I liked to cut wood.
They were big in girth,
[some of] the trees were as big around as this.
I would stand on one side and [my husband] on the other.
One day [I saw the sawmill].
The saw was not like [the ones we have] today:
they poured water inside and it ran on gas.
Now what on earth was the water for?—[30]
there was a square [hopper]
that they poured [water] and snow into.
My, I was fascinated by it.
And then when my father
and the others brought home [blocks of wood],
half [a block]
took up a whole sled.
When they brought them inside
they would split them with axes
or split them with wedges.
I wished I had it for kindling.
My father would stand there
and tell me to go home.

That's all I know [about that].
I went with my older sister.
My goodness, men
and women...
[After that] I didn't come over here any more;
I didn't want to.
I must have gotten used to [living in] the woods.
In the middle of summer
we would move in alongside the white people's village.
They lived above us,
the white people's village and the customs office.

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[28] Literally, "Perhaps she's just an old lady."

[29] Literally, "her place [is] over there / with her children."

[30] Apparently, the water and snow were used to cool off the engine.

Tléł a káxh àdé unkhàgùdi át,
wé hùndàkahídi tsú át da.â,
á tsú tléł a káxh àdé unkhàgùdi át.
Ch'u tle ch'as wé axh yátx'i has du dàt xhat yawustàghí áwé
axh îx' wùk'ê.

Wâ yatìyi yêx' áwé *Juneau*-dé ntùkhúxhch,
dêxh àdé yê hà wuxhìyí áwé tsu hàndé.
That's my holiday wé dêxh yakyì.
Àdáxh áwé tle tsu
tle khúnáxh *October* yà yakanakís'i áwé
àxh jìdanàkhch wé axh xhán à,
tle wé hà ghàtâ tl'átgidé.
Tsu nàłî, *about forty-five miles* yû gíwé s utîw
wé Tàłtsuxhêdáxh wé hà ghàtâ tl'átgidé.
Yèsú á dês â yê hà natìch.
Tle *March* yát áwé tle
yánde yà hà ganìch Tàłtsuxhêde yís.
Tle â yà wtùkhùxhú *Juneau*-dé ntùkhúxhch.
Wâ yatìyi yêx' gíwé tlêx' sánde â yê hà unatìch.
Yâdáxh áwé tsu tle khúxhde,
tle tsu yê jiné kâ dàk ugùtch.
Xhát khu.a áwé wé atyátx'i kha wé kètl łatín yís áwé.

Áyá yìdát
k'e wé *Atlin*-dáxh tle yâde,
tle ch'a wé khà xhúxh ghût tle yâx' gwâwé tle wé...
Shayadihên xhá wé â daxh aduł'exh yé yá àn xh'ayì,
tle áx' wé yîs shâ kha wé yîs khâx'w tle
tle gushé tle wé khà xhúxh khu.a.
Kàxwâ wùch ghunayâ has ghada.ádín—
de x'ùnínáxh yatìyi à sáwé de wùch ghunayâ wdi.át—
ìshân wé atyátx'i.[31]
Yê yatìyi át khíndáxh áwé xhat dułshádin gíwé.
Ha tléł tsu dà sá xhat kawuxîł'in tle.
Ch'a wé axh wû sh kałnìgí khanúkch,
du xh'êt uxhsa.àxhch, wùxhłatínch.
Adaxh áwé xhwsikû yá axh ìn akanìgi át.
Dè ch'a yê xhat dàyakhâyin wé axh wû,
"Gaghisakû ásí sh kałnìk," yû xhat dàyakhâyin.

Hàw, hûch' áwé.

Ikaxhwshi.áxh.

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[31] Five lines are omitted here.

There was no reason for me to go there;
a store also stood there, and
there was no reason for me to go there, either.
Taking care of my children was the only thing
worthwhile for me to do.

Sometimes we would go to Juneau;
after two nights there [we would come] back here.
That was my holiday, those two days.
After that
at the very end of October
my husband would quit working [at the mine]
and [we would go] to our trapping ground.
It was a long way, about forty-five miles, I guess, they reckon
[the distance] from the Tulsequah to our trapping ground.
Then we would stay there.
In March
we would get ready [to go] to the Tulsequah.
On our way there we would go to Juneau.
Sometimes we would stay there one week.
From here [we would go] back,
and [my husband] would go back to his job.
I [would stay behind] to look after the children and the dogs.

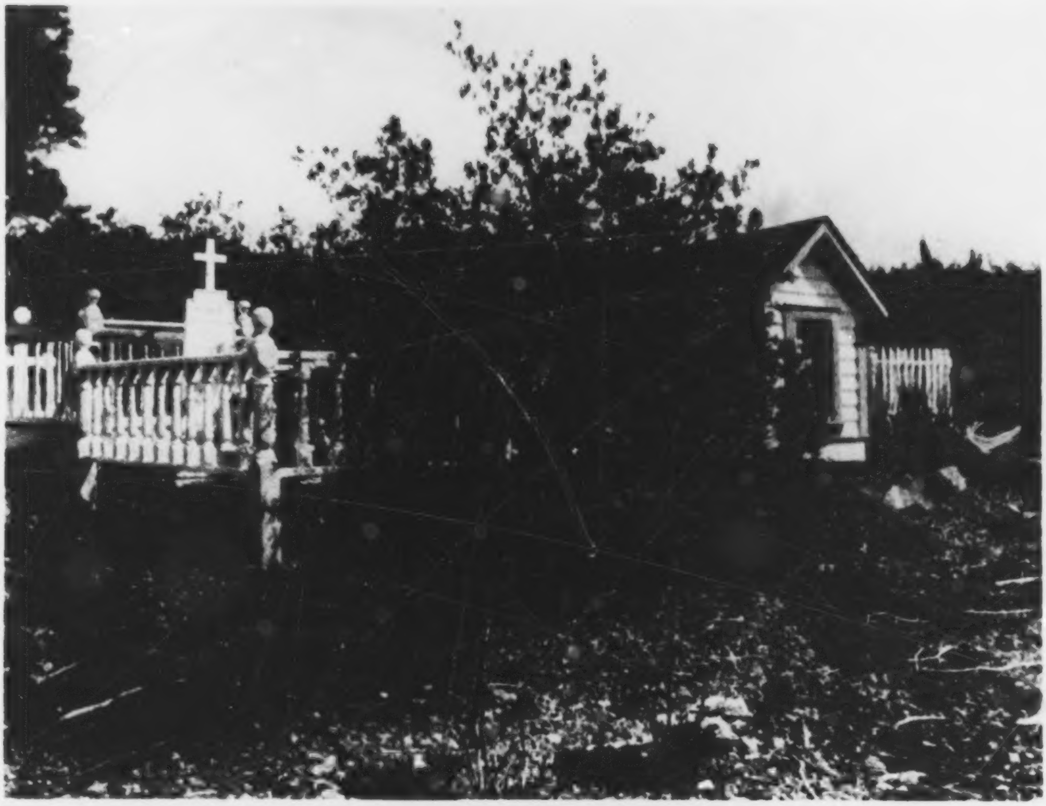
Now
[young people come] here from Atlin,
[and carry on] without their husbands here.
There are many dance halls here in this town [of Whitehorse],
and the young women and young men [carry on]—
who knows where their husbands are.
Eventually they separate—
there are so many of them that have separated—
their poor children!
[My elders] held me back from such a fate.
I was not perturbed by anything.
When my father-in-law told stories I would sit down,
listen to his words and watch his face.
That is why I know what he used to tell me about.
My father-in-law used to tell me as much;
"It seems like you will know the stories," he used to tell me.

Well, that's all.

I've done all the talking.

Back row left to right: *Khàjìstí* Maggie Jack, *Łkhùxhì* or *Xh'adèkna.àt* Mary Jack, *Nats'áł* Telegraph Jack, *Shànkhuyís* Dick Johnson. Front: *Khâyádzi* Felix Jack, *Khìdudâ* Willie Jack. Photo from Marilyn Williams' personal collection.

Wèhá Jimmie Fox and *Khinxh.ashì* Anna Jack in Juneau. Photo from Elizabeth Nyman's personal collection.



The gravehouse of *Lkhùxhì* or *Khinxh.ashì* Mary Jack in Atlin. Photo from Elizabeth Nyman's personal collection.

Text VI

TL'ANAXÎDÁKHW

TL'ANAXÎDÁKHW

TL'ANAXÎDÁKHW

October 1987

Ha ch'a tlákw áwé axh ìn sh kadułnìgín
khà xh'êt uxhsa.àxhch.
Áwé axh ìn áwé kawdudlinìk wé Tl'anaxîdákhw.

Yú shàwát
[ch'u tle dê du kàdé yà khunahên,][1]
khùn yà khunałgás'.
Tlákw áwé tléł nèłx' khà t'akwanèyí du.wèxhx'ín,
ch'a ghût / chashhít khà kâ kè shadutìch.

Á áwé de
de yê yà sh nadanúk wé shàwát—
        gùdáxh sákwshêwé
        yà khunałgás'.
Âk'w áwé át dên wé a yàxht khuwłigás',
        hé' tle wùch kìkàdé áwé tle chashhít yê wdudzinì,
tle ch'a tlêx' áyá a xh'âkt adu.àk.
Á áwé wé shàwát kàxwâ yê sh danûk yú.á.
Dèshi
du dàxh àwanàkh tle
        chashhít ch'a ghût du jiyís kè shawduwatî.
Tle a yì áwé tle
k'adên wududzinì du ya.âk
t'àdên.

Àghâ áwé tsá yèsú
wé shâ,
du yáxh shâ, du tlâk'w,
kha ch'u du shátxh, du tlâ,
du dàxh wùnàkh.
Kàxwâ khughastî wé t'akwanêyi,
de t'ùk tûde wdudzinùk,
jiwduwa.áxhw.
Ghìghách' du yìxh wuduwayìkh,
        a ká áwé át dustá.

De x'ùn uxhî sákwshêwé,

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[1] This line was added during editing.

TL'ANAXÎDÁKHW
October 1987

They always used to tell me stories
and I paid attention to what they said.
They told me this story about the *Tl'anaxîdákhw.*

A certain woman's
due date was fast approaching;
she was traveling along camping with [her] people.
They never used to have their babies at home;
they would erect a hut separate [from the other dwellings] for
them.
Now
a certain woman was having labor pains—
they had come from somewhere
and were traveling along camping.
There was a small lake there; they camped on the shore there;
my! they put up huts facing each other;
they built only one fire in the midst of them.
The woman finally went into labor, they say.
So then
they gathered around her and
erected a separate hut for her.
The inside of the hut
they fixed up nicely for her;
[they made it] nice and warm.

Then
the women—
women like her, her mother's sister
or her older sister or her mother—
gathered around her.
Eventually the baby was born,
and they put it in a cradleboard
and strapped its hands in.
They set up a hammock for it
and laid it on it.

After so many days

ts'ats'î áwé
át wujik'ên wé â yàxh.
Â Tayádi yû áwé duwasâkw.
"Cha wâ sá khuwanugu Â Tayádi áwé wêt,"
yû áwé khuxh'ayakhá,
wé yîs k'isâni áwé yê xh'ayakhá.
"De tsu wênáxh yà nashk'én," tsu yû áwé—
Á áwé a gêt has àwatî,
"Át wujik'ên," yû has adàyakhàyí.
"De tsu wênáxh hàt wujik'én wé Â Tayádi,"
        yú.á.
Àghâ áwé
tléł tsú gíyá àdûch sá yù s xh'akùłgêkhk,
sh tugêt yawdudzikhâ.

Áwé ch'u tle wé[2]
wé ghàkh x'ûw,
s'igèdí x'ûw,
dà sá, wé
nûsgu x'ûw,
dà sá, wùch ghunayâde,
ghùch x'ûw, łdakát wùch ghunayâde x'ûw áwé
        tle yû a tûxh ayawsixhéx'w
        tle yâde tsú tle yû.

Tle khúnáxh k'adên yan axhêx'w áwé,
khà xhùt wujik'én wé át wé Â Tayádi.
Tle wé khà wàkh tle àxh kínde daxh ashakatlékhwx' tle,
ch'as àxh s'é kè daxh akàwajéł wé khà wàkh.
Wâ sdágâyá tléł tû dunúkxh.
Ch'u tle yânaxh.á à wé
wé khu.ù, kha yânaxh.á à,
tsu yú ghagàn àdé yà naxix yeyáxh áwé
        khà xhùxh yà nagút tle yû tle.
Kàxwâ ch'a łdakát khà wàkh àxh kè akajêł.

Wâ sáwé at wùnì? yèsú
khì.á yê wùnì,
kàxwâ wé
k'adên khì.á ghaxîx.
Àghâ áwé wé shàwát
de ch'a du shût adu.ak nìjín.
Wâ sáwé at wùnì? Tléł tsu à sá hàxh ugùt.[3]

Dêxh uxhî áwé wé shàwát

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[2] The false start *"łdakát àdû sá ..."* is omitted at this point.

[3] The false start *"Wâ nanî ..."* is omitted.

a bird
was hopping about on the lake shore.
It was called the "Lake-bottom-child."
"What's that Lake-bottom-child there up to now?"
they said,
the youngsters said.
"There it goes hopping that way again," they said, too.
In so doing, they ridiculed it
when they said "It's hopping around.
That Lake-bottom-child has come hopping that way again,"
so they said.
Then
too, it appears that nobody told them to stop saying that;
they intentionally insulted it.

So those
lynx blankets,
beaver blankets,
and other kinds,
wolverine blankets,
and others, various kinds,
wolf blankets, all kinds of blankets—
they all lay around sleeping in them,
and this way, too, like that.

When they were fast asleep
the Lake-bottom-child came hopping among them.
It went about pulling all their eyes up out [of the sockets]—
first it removed the people's eyes.
For some reason they didn't feel it.
[It went among] those on this side,
the people, and those on this side,
and it followed the direction of the sun
walking among the people like that.
Eventually it removed all the people's eyes.

What was the matter?
It was now dawn
and eventually
it became full daylight.
At this time
they usually started a fire for the woman.
What was the matter? Nobody came any more.

Finally, after two days, the woman

àdé kè uwa.íx',
"Dâ hàt à ghagùdî yìwân,
de ât' axh kanaxh wùtì," yû xh'ayakhá.
Tléł tsu tlêx' khùłk'átl'ch.
"Wâ sáyá dê at nànî," yê áwé tuwatì.
Yât'à tàt áwé de tsu du káxh kè at nashíx.
Tle yá du x'ûwu áwé yû anasnìch.
Tsu wé du t'akwanêyi tsú ch'u tle
a yadàt wujixíx.
Akù.àkhw gíwé a wàkh àxh kè ashakawutlèghú.
Á áwé tle yû anasnìch
tle "Dà sáyá, dà sá
axh káxh kè ishíxch?" yû áwé tuwatì.

Kàxwâshgé khì.á yê nanî.
Tle tléł khuwustì.
Yèsú tsu àdé îx'.
"K'e kunkha.àghû."
Ch'âkw yát wudu.ùwú
tlêx' dís yânáxh áwé yì.át kâ áyá khundu.wèch.
Tle k'adên ghà khuwutìyí áwé tsá yèsú
khushàdusnùkch,
wùtsàghâ kâx' át anagútch.
Áwé du wùtsàghayí àwatàn,
àdé,
wé át khuwłigas'i yé.
Dà sáwé tsú ch'u tle
ch'a łdakát
ch'u tléł tsu wé xh'àn tsú [tléł khùstí].
ch'u tle át kawłikís'.
Ách áwé tle khà yàxh dàkh shàwayísh.
Dà sáwé tsú ch'u tle ch'as shé
tle khà wakhłitâ yaxh daxh shayawłits'ít'.
Ch'u tle khà xhùxh yà nagút tle yû.
Khushayadihên yú.á
ch'u tle tléł tsu ch'a tlênáxh
ch'a yê à utí.

Àdé áwé ù.àxhch—
a yânáxh yakaxhwłiník á khu.a—
àdé áwé ù.àxhch wé—
"Khà wàghí gwáchxhi!
Khà wàghí gwáchxhi!"
yû áwé át wujik'ên,
"Khà wàghí gwáchxhi!
Khà wàghí gwáchxhi!"
yû áwé xh'ayakhá wé
wêt'át.

called over that way.
"Will one of you please come here;
I'm freezing cold," she said.
[There was no reply]; nobody said a word.
"What could the matter be?" she thought.
That night something had come running up and trying to get at her.
It kept on doing this to her blanket.
Her child, too,
it ran up and tried to get at his face.
It must have been trying to pluck out his eyes.
It kept on doing this to him;
"What is this? What is it that
keeps running up and trying to get at me," she thought.

Finally it was daylight.
It was no longer there.
Then she called over again.
"I must make the effort."
Long ago when a woman had had a child
they would keep her in bed for over a month.
Not until she was quite well again
was she helped off her bed;
she would walk around with the aid of a cane.
So [the woman] took up her cane and started
over there to
the campsite.
Lo and behold,
[they were] all [lying motionless]
and there was no longer a fire, either;
it was out.
So she pulled back [the blankets] to uncover their faces.
Lo and behold, there was nothing but blood
filling every one of their eye sockets.
She went among them like that.
There were a lot of people, they say,
and not one of them
was untouched.

She kept hearing it over there—
I skipped this part of the story—
she kept hearing it over there,
"Toasted eyeballs!
Toasted eyeballs!"
it was hopping around like that,
"Toasted eyeballs!
Toasted eyeballs!"
it was saying,
that thing.

Hàhá, yà anakhít.
Á ásíyá
àdé yê duwa.áxhch wé—
wé ts'ats'î,
wé Â Tayádi.
Ts'ats'î áyú yû s akanîk
ch'a àn khu.a yú â tâx' áwé khudzitì.
Á áwê
xh'anà yà khuwdudlighát.

"Hàhá wâ sáyá xhat gughatî,"
yû áwé tuwatì yú.á.
Shûgunáxh s'é ghàxh shût â.
Du tlà hás, du îsh hás, du îk' hás,
du shatxhi hás,
du kâk hás,
du sani hás,
sê daxh ùdihên,
ghâxh.
"Ha wâ sákwshêwé xhat gughatî,"
yû áwé tuwatì yú.á.[4]

Àghâ áwé yú.á,
tle yá shûgu àyí
káxh kawduwayàyi x'ûw áwé
tle nât awdiyísh
wé shàwát,
tle wé du yátk'u tsú
tsu ch'a ghuna.à tsú a dàdé akayîkh tle yû,
tsu a niyàdé à tsu ch'a ghuna.à tsu—
gwáł k'ûx x'ûw,
dà sá ghàkh x'ûw,
tle wùch kinâde yà akanajéł.
Kàxwâshgé yê yà kagùtlâ yú.á,
wé du yátk'u tsú.
Ch'u tle dê tléł dutìn wé du yátk'u.
Ha wâ sáyá,
tle kàxwâ ch'u tle tléł du tû ushgú
ch'a yê àn át à satàní wé x'ûw,
tle łdakát áwé nât akawdijéł.

Àghâ áwé tsá
ch'a yèsú khì.á yê wunìyí áwé,

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[4] A new videotape starts at this point.

Hm, she was getting suspicious of it.
That's actually what it was
that she heard over there,
that bird,
the Lake-bottom-child.
It was a bird, they say,
but it lived on the lake bottom.
That is what
they offended with their words.

"Oh, my! What is to become of me,"
she thought, they say.
First of all, she sat and wept.
Her mothers and fathers, her brothers
and sisters,
her mother's brothers
and her father's brothers,
she lamented them;
she was weeping.
"I wonder what is to become of me,"
she thought, they say.

Then, they say,
the first of the
blankets draped over [one of the people]
she pulled over her shoulders,[5]
the woman,
and her child too,
she wrapped another [blanket] around him like this,
one after the other—[6]
maybe marten blankets,
and other kinds, lynx blankets,
she kept putting them on, one on top of another.
Finally she was getting quite round, they say,
and her child, too.
Her child was no longer visible.
For some reason
eventually she didn't want
the blankets to go to waste on [the bodies] lying there.[7]
so she just put all of them on.

Then
when it was just getting daylight

---

[5] Or "over her head (and shoulders)."

[6] Literally, "and the next one, and another one."

[7] Literally, "she didn't want any [of the bodies] to just lie there with the blankets."

ghunayê kghwagût ch'a kùgêyi áwé,
wé du yátk'u tsú [8]
gwáł wé jík'à tín gíwé yà ùnałjík'.
Aghâ áwé hán yú.á,
yûde khutîs'.
"Dàtxh sgí s'é xhat naxhsatì?"
ùłxhês' áwé,
"Dàtxh sgíwé s'é xhat naxhsatìyí?"
A dà yù tuwatánk,
   át hán,
   tléł ch'u tle tlâkw yê yà wùnakhên.
Adaxh tsu yê yàwakhà,
"Dàtxh sgíwé s'é xhat naxhsatì?"
Yá dàx'ùn à yê yanakhâ áwé,
"Tl'anaxîdákhw,"—
gwáł ch'a yê gíyú du ît tuwdutàn.
"Hàhá, Tl'anaxîdákhwxh xhat guxhsatî.
Kh'anashgidê khâghà yù xhat naghasêgit,"
yê áwé awdlixhês'.

Tle àxh áwé yût uwagút tle.[13]
Du kâ xhá shayadihên wé at dùgú,
ch'a kagênáxh áwé yà nagút.
Wâ kunàłiyê wugùdí sáwé
   wé t'akwanêyi
du dixh'kàdé sh kh'awdligháy.
Axh'ayàwa.â áwé àn yà nagút.
Ch'as yà anałtsín kadaghàxhí.
"Kh'anashgidê khâch x'wán isàngha.áxhch,"
yû áwé awdlixhês' wé du yátk'u kdaghàxhí.
"A kâx' áyá yù kghwatìk,"
yû áwé ùłxhês'.

Á áwé ách
ch'a àdû sá
ák' ayahìn yá sh kałnìk,
du ìghâ yù yasèk yû áwé axh ìn kadunìgín.
Ch'u tle gùsú x'ûwxh satîyi tle ch'u tle
tle du xhàwú yê kwdliyât' yú.á wé át,
wé t'akwanêyi tsú.
Ch'u tle ch'as du yá áwé yú diyîde [duwatîn].

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[8] The false starts *"du dix'kát as...; xhîy tin yà ..."* are omitted.

[13] The following false start is omitted.

she was about to start walking aimlessly
she and her child—
perhaps she was carrying him on her back in a papoose board.
Then she stood, they say,
looking off into the distance.
"What shall I become now?"
she was praying.[9]
"What shall I become now?"
She thought about it,
standing there;
she spoke the words slowly and deliberately.[10]
After that she said again,
"What shall I become now?"
After she said it the fourth time,
"Tl'anaxîdákhw,"—
perhaps someone thought she should become that.[11]
"Oh, yes, I will become the *Tl'anaxîdákhw.*
so that I may always give aid to poor people,"[12]
this is what she prayed.

Then she left and went away.
She had a lot of animal skins on her
so she walked along slowly.
After she had gone a certain distance
the baby
began to fuss on her back.
She shushed him, walking along with him.
He was crying louder and louder.
"Let poor people always hear your voice,"
she prayed as her child cried.
"That will be the way it happens [that they recognize us],"[14]
she was praying.

Therefore
whoever
believes this story,
she will give aid to him, so they used to tell me.
What had been blankets was no longer blankets,
[it was fur;] she had long fur, they say.
and the baby, too, they say.
Only his face [was visible] down below.

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[9] This refers to traditional prayer.

[10] Literally, "she is not speaking (along) quickly."

[11] That is, perhaps someone had projected this mental image onto her.

[12] This refers to supernatural aid.

[14] Literally, "It will always be based on [this as a prototype]."

Á áwê,
wé *Telegraph Creek*-dáxh áwé wé axh îsh has khustîyin,
Khàch.ádixh has wusitì.[15]
Has du kâk áwé yê tîyin,
Nats'áł yû dusâgun.
Hú áwé du îsh kha du tlâ
tle ch'a tlênáxh áwé s du jì yatì wé s du yádi,
wé s du yît.
Dàt yáxh sá kè has awsiwát yú.á.

Á áwé ch'âkw áwé yú.á,
yût'át s'àkh áwé jintâ yan kùduł.àtch—
Attahì yû duwasâkw.
Àn— tléł khu.a xhwsatìn—
yû àn adułkhâ yú.á.
Khà jidut'úkt.
Á áwé ch'u tle du îxh at wùdułdlàkhch tle,
ch'u tle ch'as
ch'as yà yakdudlákhch.
Dà sáwé
du ádi, du î kdudlihêni át ch'u tle yê anasnìch tle,
tle du îxh wùdułdlàkhch.

Á áwé yèsú
yèsú dês du tlâ kha du îsh
shà kàdé áwé yà s na.át—
ch'u tle ch'a tlákw áwé.
Wâ nanî sáwé du tlâ yê yàwakhà,
"Tlêk' gú.á,
axh yîtk',
shàwát ìtínáxh áyú,
tle ch'as yú ałkhâ yê adàné.
Tle du jiyís shàwát yê yanaxhtusakhà,
àghâ áwé àn sh tukakghwałtlè," yû,
yû áwé xh'ayakhá.

Á áwé tle khà xhùdé wùgùt.
Wé shàx'wsâni
yîs yaxh yawsiwát,
ch'a tsu hêt'à áwé a tlâdáxh axh'awûs'.
Tle wé yîs shàx'wsâni áwé
tle yê s xh'ayakhá, "Tlaxh khúdáxh áwé ałkhâ,
tlaxh khúdáxh tléł àdé k'adên unghàtìyi yé."

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[15] The false start *"Has du dlàk' ..."* is omitted.

Now then
my father's people used to be from Telegraph Creek;
they were of the *Khàch.ádi* clan.
It was their uncle;
his name was *Nats'áł*.
His father and mother
had only the one child,
their son.
They raised him with much care, they say.

Now long ago, they say,
they used to conceal those bones in their palms—
they are called *attahì*—[16]
I haven't seen them myself—
they used them to gamble with, they say.
They would guess which hand it was in.[17]
So it happened that they won everything from him;
they just
kept beating him at gambling.
Whatever [he had],
his possessions, the things he had been given, he kept wagering them
and they kept winning them from him.

Then
one time his mother and father
were walking up to the mountains—
[he had been losing] the whole time.
After a while his mother said,
"I know what!
My son
needs a woman.
He does nothing but gamble.
Let us enquire after a woman for him,
so she can keep him company,"
she said.

So she went among the people.
[Among] the young women
who were teenagers, old enough to marry,
she asked for one or another from their mother.
But the young women
said, "He gambles too much,
too much; he'd never be a good [husband]."

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[16] "*Attahì*" is the name of the stick game, as well as the word that was repeated as part of the chant that accompanied it. This may be the stick game called *slahal* or *lahal*, known in Coastal Tlingit as "*nahên*."

[17] Literally, "they shot their hands."

Tsu wé s du tlâ xh'ayáxh áwé s xh'ayakhá.
Tle wé s du tlâ has xh'awduwûs'i áwé,
tle hú tsú tle tsu yê yanakhêch, "Khútxh ałkhâ.
Tléł anaxh khustí
du jì yê nghwàtìyi yeyáxh hà tuwâ yatì,"
tle yê áwé dàyadukhá.
Kawdudlinùk,
á áwé yê duwasâkw.

Á áwé
shawatshàn áwé yú.á wé du dachxhánk' / asihân,
ch'u tle ch'u yê kwsagênk'idáxh.
Du tlâ wùnà kha du îsh.
Á áwé tléł ách uxhłitini khâ
ách áwé yà anaswát.
Tle wé ghawèt ásíwé
ch'u tle ch'a yú khà ít áwé
chashhít,
nàłî khà ítdáxh, yû áwé chashhít / â yê awsinìyi yé
wé du dachxhánk'.
Tle yá a t'iká áwé yú tsáłk áxh ashawsi.áxhw,
a t'êt áwé as.â.
Dà sákwshêwé s'âxw sákw àwakhâ.
Ch'u tle gùdê sá yà nànałgás',
tle ch'a yú khà ít áwé áxh yà khuga.wèch.[19]
Gwáł tle wâ sá yìkuwât' wé at t'êt as.àyí yú.á.

Á áwé wé—
wé Nats'áł khu.a áwé
ch'u tle du îxh yawdudlidlákh wé du chíłi ka.ádi
tle ch'as yá
du kâ yê yatìyi à áwé àn yà nagút.
Yût'át t'ùch' yáxh yatìyi—
dà sákwshêwé sadàt'ày sê awdidúx',
tle ch'as á áwé kha wé du k'ùdas'í kha wé du x'wáni,
á áwé àn yà nagút.[21]
Tsu kał.atxhâkh áwé tle yût uwagút,
tléł ùghàxhàyi át gíwé,
tle yaxh yawdudlidlákh du îtxh.
Kè wjixíx du îsh has ítde kha du tlâ.[22]
Tle yú kłihîni yé áwé tle sùkh â yê yatì áwé[23]
dè anaxh yan uwashû wé shànáxh yíde.

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[19] The false start *"Tléł de ..."* is omitted.

[21] The false start *"Tléł tsu ..."* is omitted.

[22] Apparently he was trying to catch up with his parents, who had recently passed by this way. Note also the low-toned *"has."*

[23] The false starts *"a kanaxh yánde yà na...; anaxh yà n...; dè ..."* are omitted.

They said what their mothers told them to say.
When their mother was asked,
they too would say, "He gambles too much.
There's no way
he could provide a good living, it seems to us,"
they said of him.
They didn't think he was good enough for them;
that's what it's called.[18]

Now
an old woman had adopted her granddaughter
when she was small.
Her mother and father had died.
There was no one to look after her,
so she was raising her.
It seems when she reached menarche,
[she was secluded] behind the people
[in] a hut;
it was far behind the people that she made the hut
[for] her granddaughter.
Toward the back [of the hut] she hung up ground-squirrel [skins];
she had her sit in seclusion behind [the skins].
She was sewing a hat from some [kind of skin].
Wherever the clan moved
she would follow along, living behind them.
Perhaps she had her in seclusion for quite some time, they say.

Now
Nats'áł
had gambled away everything in his cache;
only
the clothes on his back he had to his name.[20]
A black
bandana or something, he had it tied around his neck,
only that and his coat and his boots
he had to his name.
Without food, too, he went off;
he had nothing to eat, I guess;
they won it all from him.
He ran up after his father and mother.
There was a marshy place with moss on it;
the trail led across it into the valley.

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[18] That is the Tlingit name for it.

[20] Literally, "the ones that were on him, he was walking along with them."

Áwé ch'as àwa.áxh, "Awä–, awä–, awä–, awä–ä–,"
tle yê áwé àwa.áxh.
Áwé tle àdé yût wujixíx,
ch'u tle tsu yá tliyànaxh.àdé.
Ha tlêk', ch'a ghunayêde ásíyá.[25]
Â khuxh wujixíx
tle yá du dà.ádi áwé tle dàdáxh yûde awdis'éł'
tle du tîłi tsú
tle kałdàghákw
àdé yà nashíx.
Ch'u tle yê kunàłiyé,
á tle dê yè aguxhsatîn yû kùwajî,
tle tliyànaxh.àdé tsu
tsu kè sh t'àyawdikhâ
wé t'akwanêyi.
Hûch khu.a áwé axh'ayàwa.â wé
du tlâ àn yà nagút, yû.

Áyú ch'âkw gunł'ênxw yû áwé dusâgun,[26]
ch'u khâ tin tle yû
áxh kè khùdutùłch
yât,
xhałak'ách' xhàwú tin áwé yê dàdunêyin.
Á áwé tle tás áxh kè udusdûx'ch tle yá khà gúk.
gukkadzàs, yû tsú duwasâkw.
Á áwé ch'a yâk'udáxh áwé a kâ dàk tuwdishát tle
àxh yûde daxh àwak'úts.
Yânaxh.á à tsú ch'u tle tléł dà sá.

Àghâ áwé tsá[27]
wé àdé aya.axhji yêde yà nashíx.
Tle tsu tliyànaxh.àdé duwa.áxhch,
a kát sèwax'ákhw wé du jintât akawułłûx'u.[28]
Ch'a yâk'udé áwé tsu a kâ dàk tuwdishát tle
du jintât akłałûx' áwé,
dàx'ùndahîn áwé kè àwałít yû.
Dàt tlèn sáwé tsú wêxh yà nagút,
wé du yádi du dixh'kàdé sh t'àyadakhá.
Tle ch'a yê kunàłiyêdáxh áwé yû awsinì,
tle du dixh'kàxh kè wdzigít
tle du jighèt wudzigít yû.

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[25] The false start *"Tle khuxh ..."* is omitted.

[26] The phrase *"yá khà gukka..."* omitted at this point. These ear pendants are called *"gukł'ênxw"* in Coastal Tlingit.

[27] The false starts *"yá a ...; a ítde á ..."* are omitted.

[28] Or *"du jintâk ...."*

And he heard, "Wah, wah, wah, wa-ah,"[24]
that's what he heard.
So he ran off toward it,
and then further on.
No, [the sound] must be coming from somewhere else.
He ran back there
tearing off his clothing and casting it aside,
and his shoes;
naked,
he was running over there.
[After he had gotten] so far,
this time he would see her, he thought,
and up ahead [he heard her]
turn again and speak to
the baby.
She was shushing [the baby];
its mother was walking with it, like this.

Now long ago they used to call [these ear pendants] *gunł'ênxw*,
even men [used to wear them], like this,
they would bore holes [in their ears],
here;
they used to fashion them out of porcupine quills.
Then they would fasten them to their ears with sinew;
they are also called *gukkadzàs* [earrings].
Now he suddenly remembered them
and plucked them off and cast them away.
There was nothing up ahead, either.

Then
he was running to where he heard her.
Again the sound came from further ahead—
he had forgotten to urinate on his palms.
Immediately he remembered that too, and
urinated on his palms;
he threw it up in the air four times, like this.
There was something large walking along over there,
[with her head turned], talking to her child on her back.
From far off he did this to it,[29]
and it flew up off her back
and landed in his arms, like this.

---

[24] That is, the sound of a baby crying.

[29] She lifts up both hands, fingers spread tensely.

Tle àwashât.
Yû łukatan às ch'u tle [a łuká]xh kè wjixíx tle yá dikî,
yú dikî!
Át â,
wé t'akwanêyi du jìwú.

Àghâ áwé tsá yèsû
ash dayîn â yaxh uwanúk.[31]
"Hàhî axh t'akwanêyi."[32]
"Axh gùxhú gí kè kakghwas.hít?"[33]
yû kè yàwakhâ.
Tléł yù xh'ètángi áwé yú.á,
ch'as du shá áwé yû adàné.
"Tsu axh gùxhú ágí tsu gùxh has akghwa.ù?"
Tle "Àá," tle yû ash dàyakhá,
Dà sá—tléł tsu ch'a dà sá a ghût wutì yú.á—yâ
yá khudzitìyi át, yâ
k'ûx, dà sá, łukshiyân, dà sá,
ghàkh, tléł tsu tlêx' ch'a a wanyâxh yawugùt.[35]
Yê adàyakhá ch'u tle,
"Ch'u tle axh jìdé kanà.ùk yeyáxh gughatî
axh duwuwèt,
yê xhat naghatì."[37]
Du shá tin "Àá," yû áwé ash dàyakhá.
Ch'u tle du tût shuyawdik'ít'
tle tléł tsu dà sá
a káxh ash xh'ènghàwûs'i át dê khùstí.

Yìwùyât' yú.á àn át àyí wé t'akwanêyi.
Ch'a yâde yù xh'ayatangi yêde áwé yá
a xhàwú àxh ałk'ûts tle.
Dà sákwshêwé yú.á tle yê t'ùk
tle yâxh kè kawduwa.axhu yeyáxh yatì tle,
á áwé tle àxh akàwak'úts tle.
Tle hûch'i àyí áwé yê ayawsikhà,
tle dê du tût shùwaxíx,
"Axh jiyís wêx' / gánde nagú."
Á khu.a áwé tléł du tuwâ wushgû
tle yakawdinâsh, "Tlêk'," tle.
"Ha tléł i jìdé kkhwasanùk yá t'akwanêyi,"
yû áwé ayawsikhà.

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[31] The false start *"Wé du ..."* is omitted.

[32] The false start *"Yû gí ..."* is omitted.

[33] The false start *"de yû kè ..."* is omitted.

[35] The false start *"yá xh'awdatàn wé ..."* is omitted.

[37] The false starts *"Tle yê 'Àá,' ...; tle yê áwé tle 'Àá,' yû áwé ..."* are omitted.

He seized it.
He ran way up along a slanting tree—
way up high!
He was sitting there
with the baby.[30]

Now then
she turned around and sat facing him.
"Give me my baby."
"Will my slaves have many houses?"
he spoke out.
She didn't [answer] with words, they say,
she just nodded her head like this.
"Will my slaves have slaves too?"
She nodded "yes" to him.[34]
Everything—nothing was left out, they say—
animals,
martens, and so on; mink,
lynx, he didn't skip even one.
He said,
"It will heap up in piles for me,[36]
my wealth;
let it be like that for me."
She nodded "yes" to him with her head.
[Finally] he ran out of ideas;
there was nothing else
for him to ask her for.

He sat there with the baby a long time, they say.
To this side, toward where he was speaking to,
he kept plucking off its fur.
It seems, they say, that the cradleboard
was sort of laced up this way;
that's where he plucked it off.
Then he uttered his last [wish]—
there was nothing else he could think of—
"Go to the bathroom over there for me."
She didn't want to do that, though;
she shook her head, "No!"
"Well, then, I won't give you the baby,"
he told her.

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[30] Literally, "he had the baby."

[34] Literally, "she said 'yes' to him."

[36] Approximately, "it will be like it is cascading in a continuous stream into my possession."

Dàx'ùndahîn axh'anawûs',
àghâ áwé tsá yèsú du shá yû awsinì.
Tle yú x'îdadi áwé yú.á át satîn
tle yânaxh.á áwé tle
tle â wùnùk
wé Tl'anaxîdákhw.
Dèshi át â.
Wâ yìkunayât' át àyí sáwé àxh wudihàn tle,
tle yê tsu wé áxh yà nagudi yê yàwagút.
Tle ch'a yú dikîdáxh áwé yû awsinì wé t'akwanêyi tle,
tle du dixh'kát wudzigít tle.
Tle àn yût uwagút, axh'ayàwa.â,
"Hahê—, hahê—, hahê—,"
àn yà nagút.
Tle ch'u nàłîyi yêde áyú yú.á asaya.áxhch
ch'u tle ch'a kàxwâ dé ch'a a kawánjak'u a.axhji nîkw,
wé axh'ayawu.àyí.

Tlâkw áwé â yà wjixìx wé
wé áx' ash jiyís gánde wùgùdi yé.
Dàt sdágâyú tle yê kùgêyi yêdáxh áyú tle yû
dàt kajákhw tin sdágâwé tle kûkh yáxh kàwaxát.
A kinâ áwé tsá wê—
wé gán tux'úx'u yû has ayasâgu át,
a tayì—
a kinâ áwé yú.á tle kichxhanagàt yáxh yatì
tle tsu tlél hîn áyú yê utí yú.á.
Ch'u tle a kát áwé kawduwatàyi [yeyáxh yatì],
yê kakwdigê.
Ch'u tle gûn gíyú yê utí yú.á,
nas'gadùshú kayatì.
Ch'u tle ch'u yá a tayìtl'átgi tín áwé tle yû kè àwatî.
Tle wé sê awdidux'u át yaxh akàwayà[42]
tle àn áwé axh'awsi.áxhw tle yû.

Á khu.a a yânáxh yakaxhwłiník wé—[43]
wé às yít àn ishk'ên áwé tle yû,
"Â!" yû awsinì.
Du łudíxh'dáxh áwé tle dàx'ùn tle yû,
áxh akàwadlàkw
tle yá du x'àshdé.
Á áwé ch'u tle yê kwditlâ yú.á yá du xhakw.ìtí tle,

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[42] The false start *"tle a kâ yan ..."* is omitted.

[43] The false start *"wé du yádi du kàxh ..."* is omitted.

After he had asked her four times
she finally went like this with her head.
There was a windfall lying there, they say;
on this side of it
she sat down,
the *Tl'anaxîdákhw.*
She continued to sit there.
After she had sat there for quite some time she stood up
and returned to where she had been walking along.
She went like this to the baby and from way up there[38]
it flew onto her back.
She went off with it, shushing it,
"Hahay, hahay, hahay,"[39]
she walked along with it.
He heard her voice even from far off
and eventually he could just barely hear her
shushing it.

Quickly he ran down to
where she had gone to the bathroom for him.
What in the world?—[she had removed the earth] from a large area,
so nice and neat; it was like a pit.
Above it—
there was what they call *gán tux'úx'u* [dry rot]
underneath it—
above it, they say, it was [floating on something] like a rainbow—
it was not water, either, they say.[40]
It was as if it were floating on it,
large nuggets of it.[41]
Apparently it was gold, they say;
there were eight nuggets.
He picked it up with the earth beneath it.
Then he spread out the [cloth] he had tied around his neck
and tied the ends together with that [inside].

Oh, I skipped the part where—
when he jumped into the tree like that,
"Ah!",she went like this to him.
[She scratched] four [strips] from his back like this;
she slashed him with her nails
down to his buttocks.
Her clawmarks were quite wide, they say,

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[38] She lifts up both fists tensely.

[39] This is the sound one makes to quiet a baby.

[40] Literally, "it was not even water."

[41] Literally, "they (round objects) were big."

ch'u dàx'ùn yìká yá du dixh'ká tle yá yínde.
Tle wâ yìkawuyât'i sáyú yú át
àxh tle yû—
ch'a àdû sá
du ìn à
wé Nats'áł—[44]
yû àxh kè à dutìyí tle
dànâkw yû has ayasâkw.

Áwé át â wé áx' àwa.axhi yé.
Áyú du xh'us.ìtí áyú yú.á wé át,
wé Tl'anaxîdákhw,[45]
k'e tle dlèt ûsh a tûxh yàwagút
yê áwé yatì yú.á wé tl'átk,
wé áxh yàwagudi yé.
Áyá a xh'ustàk tl'éxh'gu
áwé tle tsu àxh daxh [akàwadlákw]
Nas'gadùshú yìká wé át a xh'us.ìtí,
tle àxh yê awsinì tle wêt'át tin tle / ayàwa.ù.
Tle àxh yût uwagút.
Wâ sdágâyú yatì,
k'e â ûsh dułshát yê áwé yatì yú.á
wé àxh asèwa.axhi yé.
A tûx' áwé ch'u tle dé ch'a a kawánjak'u aya.áxhch
wé axh'ayawu.àyí wé du yádi du dixh'kàdé.

Kàxwâ de àxh yût gût.
Ch'a tlêx' ginjùchwân x'ûw yû dusâgu át áyú
ch'a tlêx' áyú[46]
yâxh ayàwaxhìch yú.á.
Dà sáwé tsú du tlâch wusitìn wé...
wé shànáxh yíkdáxh.
"Axh yîtk' wêxh kè nagút."
T'á yukàyí áwé àxh kè àwatî
tle wûshdáxh àwaxásh tle.[47]
Ałwásx' áwé.
"Du ît yàn.uwahâ axh yîtk'," yû áwé tuwatì.

Tle ch'a yà nagúdi tín áwé wé [du kìká.]
wé gán ch'ûk'dáxh tle,
"I xh'ès áwé xhaławásx' wêt'át yítk',"
yê áwé ayawsikhà.

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[44]. The false start *"tle àxh kè à du ..."* is omitted.

[45]. The false starts *"ká ...; yat'îx' ..."* are omitted.

[46]. The false starts *"yà anayân ...; du ..."* are omitted.

[47]. The false starts, *"Àwatsík ...; awłtsík ..."* are omitted.

four different ones going down along his back.
After a long time the [scabs]
[peeled] off like this—
whichever [member]
of the family
of *Nats'áɬ*
took a piece of it, [he would also become wealthy]—
they call it *dànâkw* [body medicine].

Now he was sitting there where he had heard her.
Now the footprints of that—
the *Tl'anaxîdákhw*,
[it was] as if she had walked through snow,
that's what the ground was like, they say,
where she had walked by.
The dirt from between her toetracks
he scratched off as well.
There were eight of them, her footprints, [that he cleaned off];
he picked them up and put them away with those [nuggets].
He walked away.
How in the world was it that—?—
it was as if he were held spellbound there, they say,
where he heard her voice.
He could now just barely hear her
shushing her child on her back.

Finally he left there.
[He had] only one blanket, what they call a Hudson Bay blanket,
only one;
he tossed it over [his shoulder] here, they say.
Lo and behold, his mother saw him
down in the valley.
"My son is coming up over there."
She picked up a king salmon belly
and cut it up.
She roasted it.
"My son is hungry," she thought.

As he walked [across the fire from her],
[she offered him some] from the corner of the fire,
"I've roasted this for you to eat, son,"
she said to him.

"Tléł axh ît yànwuhá.
Kukhatâ," tle yû yàwakhà.
Tle yú s'íxh tú áwé tle a k'í áwé
áxh kè khùwał'íx'—
tle yû yaxh kawsiyàyi yêyáxh áwé natìch wé s'íxh.
Á áwé tle a tayìxh kè khùwał'íx' tle,
tle wé du x'ûwu tín tle àdé nèł uwagút tle.

Yèsù wé du îsh tléł hàxh ugùt,
s'àxh xhùdé áwé wùgùt, dâs'à a yayì / yê adàné.
De wâ nanî sáwé
anaxh hàt uwagút / wé du îsh.
Du shát xhánt uwagút
àghâ áwé yê ayawsikhà,
"Ha axh yîtk' hàt uwagút.
Du xh'ès áwé wêt'át xhwałiwásin áwé
tléł du tû ushgú awuxhàyí.
Yú s'íxh tayìdé wùgùt,
át gíwé utá."
Has àwakhìt áwé de.
"Ha wânáxh sáwés tléł at uxhá axh yîtk'?"
yû áwé xh'ayakhá.[48]

Á áwé
kàxwâ yan xi.ât,
a siyèkh ch'a yèsú ts'ùtàt áwé
wé du îsh àdé wùgùt.
"Wâ sáyá khìyanîkw?
Ch'a ituwakhìt áyá."
Àghâ áwé tsá du îsh tin akàwanìk
du ìghâ at wùsù,
tléł khu.a tle k'adên yan akawunìk.
Gùdáxh tutìsh sdágâyá du kát uwagút.
Tsu ghâxh,
ch'u tle tléł tsu a t'êdáxh kê udasêch ghàxh yú.á.
Yá-nas'gi à tàt áwé àwajùn wé shàwát.
Gùdáxh sdágâyú
yîs khâ du xhánde yà nagút.
Ch'a yûde áwé ash yáxh at shùkh.
Àghâ áwé yê ash yawsikhà,
"Xhát áwé i ìghâ xhat wùsù.
Tl'anaxîdákhw áyá xhát."
Tle wé àdé du ìn yê jigaxhdunè yé áwé tle àwajùn.
Wé Shànaxhhîni tle

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[48] A new videotape starts at this point.

"I'm not hungry.
I'm going to sleep," he simply said.
Then he took some juniper and from the bottom
up he broke off the branches—
juniper boughs are sort of spread apart.
So he broke off the branches [from the base] up,
and went inside with his blanket [to lie down].

His father hadn't come [home] yet;
he was out hunting groundhogs, setting snares for them.
After a while
his father came [home].
He went to his wife
and she told him,
"My son has come [home].
I was roasting that [salmon] for him
but he didn't want to eat it.
He has gone under the juniper [boughs];
he's probably sleeping there."
They already suspected something had happened to him.
"Now why doesn't my son eat anything?"
she said.

Then
eventually evening fell;
the next morning
his father went to him.
"What is going on with you?
We suspect something has happened to you."
Then he told his father
that he had received a supernatural blessing,
but he didn't tell him the whole story.
An inexplicable feeling of sadness came over him.[49]
He was weeping, too;
he could not catch his breath for weeping, they say.
The third night he dreamt of the woman.
Out of nowhere
a young [woman] was walking toward him.
She [had her face turned] aside, laughing at him.
Then she said to him,
"I am the one who gave you the blessing.
I am the *Tl'anaxîdákhw*."
Then he dreamt about how the people were to treat him.[50]
The [river named] *Shànaxhhîni* (valley river),

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[49] Approximately, "A feeling of sadness (or loneliness) out of nowhere came upon him."

[50] Literally, "how they were to work with him."

yânáxh hàt kàwadâ,
wé áx' s'íxh tût tâyi yé yât—
wâ sákwshêyá tle yan uwanî—
á áwé tle yánde gaxhduskhît[51]
nas'gadùshú yìká.
"Kayàni tl'âk' áwé àdé gaxhyìyâ,
ch'u tle khît, s'igèdí khîdu yáxh gughatî tle yû.
Yá â yè kghìnuk yé khu.a áwé diyínde yû khugaxhduhâ,
sùkh a tâ yê gaxhyì.ù.
Shûgu àyí i kàdé dàk shayawdudzighix'i à,
"Ha łaxhêtl,
Tl'anaxîdákhw
axh kát shayawłiwáł'.
Ch'a łdakát át axh jìx' / yan ghanìyí yís,
dà sáyá àghâ xhwàgùdi át tléł a ghût àxh xhwagùdíkh."
Wùch ghunayâde / du gùxhx'ú, shayanaxhdahà du gùxhú,
tsu hás tsú gùxh has angha.ù
Tle yê áwé ałxhês' tle dákde shayagaxhdułghîch.
Kàxwâ hûch'i àyí dàk shayadusghíx'ni—
yê áwé ash shukàwajâ.
"Tle ch'as i shakî anaxh gughashû
wé kayàni tl'âk' / tûde
kha wé ghítghà,
wùch ghunayâde tle wé kayàni tl'âk',
ch'a łdakát ch'u tle dà sá áxh aydlixhês'.
Ch'u tle łdakát áwé de i jiyís yan uwanî—
tle yê yù s ikawdusyàyí,"
yû ash dàyakhá.
Tle ash nákh yût gût áwé
gùdáxh tuk'é sdágâwé du kâ wùxìx.
Tle ch'a nânáxh áwé tle—

Á áwé tle wê—
tle dàx'ùn áwé àn has xh'èwaxhî,
tléł tsu hîn kha tléł tsu ch'u atxhá.
Tle wé àdé àwajùni yê yáxh áwé
tle yù has akawsiyâ tle.
Tsu dàx'ùn áwé has du xh'êt xìwa.át,
tle nas'gadùshú tàt xh'ânáxh.
Tle yâdáxh áwé ch'u tle
tuk'é tin yût uwagút wé yadák'w.

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[51] The false starts *"yú ...; wùch kin..."* are omitted.

[which] flows along here,
here where he had slept in the juniper—
somehow [in the dream] everything was prepared—
that [river] was to be dammed up
in eight places.
"You are to pack dry leaves there,
and it is to be like a dam, a beaver dam, like this.
They are to dig down at the place you are to sit;
you are to line it with moss.
The first time they toss the pile [of leaves] over you, [say],
"Good fortune,
Tl'anaxîdákhw
has broken [the dam so that it spills] over me.[52]
So that everything will be prepared for me to have,
let me not leave without every last thing I came for."
His various slaves, let his slaves be numerous,
and let them have slaves themselves.
He [was to] pray thus and they were to toss them down.
Finally, when they have tossed the last pile down,
she instructed him,
"Only the top of your head is to protrude;
[the rest of you is to be buried] in the dry leaves
and the spruce needles,
various kinds of dry leaves.
Everything, whatever you have prayed for,
everything [will be] prepared for you
when they do that to you,"
she said to him.
After she had departed from him
an inexplicable feeling of well-being came over him.
[He sat there] peacefully.

Then
they fasted with him for four days,
with no water or food.
Then as he had dreamt
they did that to him.
Again they fasted until evening for four days,[53]
eight nights [altogether].
Then from here
the young man went forth joyously.

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[52] She explains that they were to build eight small dams across the creek, each upstream of the dam built before it. The dry brush piled behind each of these dams represents the good fortune which the *Tl'anaxîdákhw* is bestowing on *Nats'áł*; it would appear that the people toss down each pile on him as if the dam containing it had broken and it spilled down over him.

[53] She explains that they would fast each day until evening, breaking the fast with just a little food.

Gùsú wé sh kahàdí yáxh datîyi
wé ałkhâ?
Ha ch'u àghâ áwé tle wé s'àxh
tle ch'u tle wùch kanaxh ûsh akàwahà, tle yê áwé wùtì.
Tle dèshgi àxh ìkh àwa.át wé shà ká.
Gùsú ch'u tle wé ałkhâ shût nanúkji?
Tle ch'a ghunayêde wdudzitìn tle.[55]
Ch'u tlênáxh khustìyí áwé tle
du gùxhú gânx' kawsihít,
yîs yadák'wxh sitì.[56]
Gùsú
wé has akùłnùgu à?
yîs shàx'wsâni
ch'u yèkhâ yakashxit yé
du wakhshiyìyís,
tsu hêt'à, tsu ch'a ghuna.à tsú ch'ù yê.

Wâ nanî sáwê
yê s ayawsikhà wé s du yît,
"De ghà shákdêyá yìkùwât' yítk'
tlênáxh khìstìyí.
I àt hás shayadihên, i jiyís yê à yanaxhtusakhà."
"Tlêk', tléł axh tuwâ ushgú,"
tle yû yàwakhà.
De wâ yìkuwât' àxh sáwé, hé'![57]
ch'u tle ch'a wêde áwé nagútch
tle anaxh hàt udayâych.
Dà sá yánde yà akunałgên.
Kàxwâ nas'gadùshú natî du chíłi,
wé dzixhâwu át, wùch ghunayâde át a kàdé yà anashkhákh.
Á áwé wùch kìkàdé áwé / has khuwa.û,
tle ch'a tlêx' xh'àn a xh'ât du.àk.
Yá s du kìká áwé â khuya.û wé s du yît.

Yès áwé yú.á dlèt yátx'i yê wùnì.
Á áwé
shawdinúk,
has shawdikhî, kát has àwa.ák.
"Gùsú wé axh yîtk',
ch'as du x'ûwu áwé át áxh."
Wé at dùgú x'ûw áwé de du jìx' yê wùtì,
a tú áwé â tèxh.
"Ch'as du x'ûwu áwé át áxh yú diyânaxh.á axh yîtk',"
yê áwé xh'ayakhá wé [du tlâ].

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[55] The false start *"Dèshi tle tlênáxh ...."* is omitted.

[56] The false start *"Ha wê ..."* is omitted.

[57] The false start *"ch'u tle du jì ..."* is omitted.

No longer was he foolish as before,
[wasting his life on] gambling.[54]
Then [he caught so many] groundhogs
it was just as if he were heaping them up.
They finally came down from the mountains.
No longer was he the one that had used to sit gambling.
They saw him differently.
Even when he was still single
his slaves had many houses outside [of his house];
he was a young man.
No longer was he
the one they had thought themselves too good for,
those young women;
every one of them painted up her face
for him to see,
one after another, the same way.

After a while
they said to their son,
"Perhaps it is now long enough
for you to have been single.
You have many aunts; let us enquire after one for you."
"No, I don't want them,"
he said.
Some time afterward, oh my!
he kept going over there
and packing things back.
He was accumulating stores of all sorts of animals.[58]
Eventually he had eight caches;
he kept squeezing all kinds of furs into them.
[He and his parents] lived with their houses facing each other;
only one fire was built between them.
Their son lived right across from their house.

It was fall, they say; there were little patches of snow.
Then
[his mother] got up;
they got up and built a fire.
"Where is my son?
only his blanket is lying there."
He had a fur blanket
in which he slept.
"Only my son's blanket is lying [on the floor] across there,"
[his mother] said.

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[54] Literally, "Where is the one who had been crazy [about] gambling?"

[58] Approximately, "(Various) things, he was getting done making them multitudinous."

"K'e nagú,
de wêde du àt has xhánde shákdêyú awditâw,"
yê áwé xh'ayakhá / wé du îsh.
Á áwé tle wùgùt / wé du tlâ khu.a.
Ch'a tsu hêt'à chashhít áwé áxh gùt.
"Tlêk', tléł yât,
tlêk'," ch'u tle
yagêyi yé áwé yú.á ch'u tle khà xhùxh yàwagút,
tléł gùt'á sá.
"Tlêk', tléł gù sá,
tléł àdû xhán sá,"
yû áwé xh'ayakhá du tlâ.

Á áwé tle
wé dlèt yátx'i ká áwé a xh'us.ìtí akàwakè.
Dà sáyú tsú yú khúxhde dè yíxh yàwagút.
Ch'u tle wé—
wé shàtk'
du tlâ tléł khùdzitiyi kha du îsh,
ch'as wé du łiłk'w,
tle wé dâkhnáxh tle wêtadi
de nèł wułishû du xh'us.ìtí.
Áwé a łiłk'w axh'èwawûs',
"Tléł xhwasatìn," yû áwé,
"K'e a yáxh anìłghìn,"
yê áwé ayawsikhà.
Ách áwé yá tsáłk áxh ashawsi.axhu át awdlighín,
dà sáwé tsú a guntût tá.
Tle àn gakxh wùhà.
Tle ch'a yê àwa.ù tle àxh khuxh wudigút,
àxh áwé tle nèł uwagút yú.á.

Sh yáxh kadułnùgu át áwé / kuhànkî.
Wé du îsh kha du tlâ khudzitìyi khâ
tléł du yàghàkhâ áwé yê utí,
yê áwé dułtánin ch'âkw.
Sh tûxh kadułhâch'in.

Á áwé
nèł gût áwé
du tlâch xh'èwawûs',
"Hêdu i àt hás kadân
wêdu yîs shàx'wsâni wêx' yaxh yawsiwát.
Hás áwé i jiyís / yê à yanaxhtusakhàt satùhêyin,"
yû yawdudzikhà.
"Tlêk', tléł axh tuwâ ushgú," tle yakawdinâsh.
"Tléł axh tû ushgú, has xhat kawułnùgún.
Khúdáxh axhałkhâ yû xhat has dàyakhâyin.

"Why don't you go [see];
perhaps he has sneaked over there to his aunts,"
his father said.
So his mother left.
She went to one hut after the other.
"No, he's not here,
no;"
covering a large area, she went from house to house;
he wasn't anywhere.
"No, he is nowhere;
he is not at anyone's house,"
his mother said.

Then
she followed his tracks over the patches of snow.
Lo and behold, he had turned onto the return trail.
That
young woman
who had no mother and father,
only a grandmother,
back in the woods, the one who had gone through menarche,
his footprints led in [to her hut].
So she asked her grandmother;
"I haven't seen him.
Why don't you look along that side,"
she told her.
So she looked [behind] the ground squirrel skins hung up there;
lo and behold, he was sleeping in her arms.
Then he came out into the open with her.
Then [his mother] just let it be and went back [home];
she left and went home, they say.

To be an orphan was considered a disgrace.
For one who has a father and mother
she is no match;
that was the saying long ago.
She was held in contempt.

So
when he came in
his mother asked him,
"Here are your fine aunts;
there are the young women, all old enough to marry.
We wanted to enquire after one of them for you,"
he was told.
"No, I don't want them," he shook his head.
"I don't want them; they thought I wasn't good enough for them.
They said I gambled too much.

Ch'u tle ch'a tlèxh áwé
axh tuwâ sigû du ìn tût xhwa.àdí yú kuhànkî.
Tléł ch'a wâ sá xhat yawuskhàyín hú.
Axh tuwâ sigû hú axh jiyís yê yayìysakhàyí,"
yû áwé yàwakhà.

Hé'! ghunayê uwa.át wé
wé du shàwuyán kha wé du tlâ,
wé Khàch.adishâ.
Tle du xhán—wâ sáwé at nànî—
du xhán áwé tle yû át àwa.át wé shawatshàn.
"Axh yît tuwâ wsigû wé i dachxhánk'.
Tléł du tû ushgú
ch'a dàkhw à sá du àt hás
du ìn tût wutù.àdí du jiyís.
Ghà dê yatì.
K'e hú àdé tuwatìyi yé áwé axh yîtk'.
Yè gaxhdushâx'w áwé.
At t'êdáxh dàk sagú x'wán."
Tsu ayawduwa.át nèłdé.[60]

Àxh áwé yê awsinì wé tsáłgi x'ûw
wé áxh ashawus.àxhu yé,
tle wé yîs hàw áwé â yê àwa.ù,
a ká áwé át as.â.[61]
Dà sákwshêwé sadàt'ày wududliyéxh,
du shadàt kawduwayíkh.
Tle anaxh áwé hàt uwagút wé
wé Nats'áł khu.a ch'u tle
tle a tawáni wùnùk tle.
Yâx' áwé tsá wé du shàwuyán kha wé du tlâ,
du hunxhu hás,
du kâk hás łdakát,
yà kandujéł wé át wé dzixhâwu át,
kè ndaghát, kè ndaghát.
Tle shàwát gùxh kha khâ gùxh
tle dêxh du jìt kawduwakhâ wé shawatshàn.
Áwé
ch'u tle chíł yaxh shayawłihík
wé du dachxhánk' àn wuduwashâx'w wé át
wé dzixhâwu át.
Ch'u tle àxh áwé tle àn yuxh wù.àt tle.
Gùsú wé [has] ash kùłnùgu à?
Tayas'ùwú áwé has du jintâxh has anłi.átk yú.á,

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[60] The false start *"A t'êd..."* is omitted.

[61] The false start *"Sadàt'ày ..."* is omitted.

From now on
I want to live with that orphan.
She never said anything [bad] about me [like the others did].
I want you to enquire after her for me,"
he said.

Oh, my! they started off,
his clan sisters and his mother,
the women of the *Khàch.ádi* clan.
At her house—what an event!—
they arrived like that at the old woman's house.
"My son said he wanted your grandchild.
He doesn't want
any of his aunts
to be taken in by us for him to live with.
That's all right.
Let it be as my son wishes.
They will ask for her hand in marriage.
Bring her out of seclusion."
Then they went back home.

She took the ground-squirrel blanket from
where she had hung it
and lay down fresh [balsam] boughs
and had [the orphan] sit there.
A scarf made out of something or other
was pulled over her head.
Then he came there,
Nats'áł,
and sat down beside her.
At this point his clan sisters and his mother,
his older brothers,
and mother's brothers, all of them,
were bringing furs;
the pile grew higher and higher.
Then a female and a male slave
were both sent to the old woman.
Then
There were caches full of
her granddaughter's wedding gifts,
furs.[62]
Then they brought her out.
No longer was she the one not considered good enough.
Each of them held a stone knife, they say,

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[62] Approximately, "the hand of her grandchild was obtained with furbearing mammals."

wé shàtk' has ayakghahânit.

Á áwê
ch'u tle / àn yût uwa.át wé kuhànkî.
Tle wé has du gùxhx'ú ch'u tle
ch'u tle át nàwłigâs'i yeyáxh tîyin,
  yû áwé has du gùxhx'ú
  tle tsu ch'u wé s du gùxhx'ú áwé
  tle tsu gùxh daxh has aya.û.
Dà sá! has du jiyís hàndé yà kakdujéłch wé dzixhâwu át de.

Á áwé
tléł tliyê áwé yê wunùk wé shàtk' khu.a yú.á.
Wé xhút'à aksatánch,
gán yê adànê nìch.
"Ihí," yû ash dàyakhâ nìch wé [du xhúxh],
á tle wâ sá ał'ûn wùgùt wé du xhúxh tle a ìtí áwé.

Á áwê
às gwáł yê kùtlâ yú.á,
ch'a tsu hêt dágâwé wé xhút'à tín dus'uw nìch wé a k'í.
Tle a dàshìx'í tle yú dikínde tle
wudlix'is'i yáxh yatì.
Á áwé tle â khà tànałxáchch.
Ách áwé tle át shakdughîx'ch
  yú.á.

Á áwé tle a yâ uwagút wé shàtk' khu.a,
tle wé xhút'à át awsitán dèshgi,
kàxwâ hênáxh tsú,
kàxwâ kè ł'îx'.
Áwé yû yan yasdât áwé yú.á
  yû yatxh yawdzidát daxhyìká.
Tle wêde yáxh kuwât' áwé wùł'îx' yú.á daxhyìká,
yú a x'àndé.
Tle wé shìy áwé a dàxh yà ashayanałxhích tle.[64]
Gwáł wêde yáxh gíwé yakwdayât'in
  wé tàkwhídi.
Á áwé tle áx' wûshdáxh ayas'ûw tle.
"Wâ sáyá yatìyi yé áyá yât,
  tle yâx' wùł'îx' kha yût,"
yû áwé tuwatì.
Ách áwé ch'as a yáxh yà anałghín,
  ch'u tle yû áwé wûshdáxh wudighât wé às,
tle a tu.ìtíx'.

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[64] The false starts *"Tle wé sh tûx' wé ...; gán â ..."* are omitted.

in order to slash the girl's face to ribbons.[63]

Then
they went forth with the orphan.
Their slaves
were [as numerous] as they had been when the clan moved there;
so their slaves—
even their slaves
had slaves.
My goodness! they kept bringing furs for her.

Now
that young woman didn't just sit idle, they say.
She kept busy with her adze,
getting firewood.
[Her husband] would tell her not to,
but as soon as her husband went hunting [she would start on it].

Now
there was a tree, perhaps quite stout, they say,
and those people used to chop here and there at the trunk.
Its branches went way up;
they were gnarled.
They would always give up [after chopping a while],
so they would always shake their heads at it [and walk away],
they say.

Now that young woman went up to it
and set her axe to it, and
then the other side,
and eventually it started to break.
When it hit the ground, they say,
it bounced back from the earth in two places.
It was as long as from here to there; it broke in two
toward the tip.
Then she proceeded to cut the limbs off it.
They were perhaps as long as over to there,
[the length of] a winter house.
Then she chopped them apart.
"What is the matter with this place here?—
it broke here and over there,"
she thought.
So she looked along the side of it,
and the tree had split apart like this,
at the heart of the wood.

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[63] That is, they were so jealous of her they would have liked to slash her face to ribbons.

Dà sáwé tsú yât wé kút át tîn,
wé gantux'úx'u kút.
A ká áwé tsá yê kakwdigê yú.á,
xh'àn yáxh kadaghàtì,
nas'gadùshú kayatì, a kát kała.át.
Gán kahâgu áwé akakawłis'úw.
De yèsú hú dês du ìghâ at wùsù.[65]
Yèsú tsu á dês àn yà has xh'ènaxhîn,
tsu ch'u yê nas'gadùshú
àn has xh'èwaxhî.

Àghâ khu.a áwé ch'u tle hîn ûsh has du kát kàwa.â yê wùtì,
àghâ yê duwasâkw, has wułinâłxh.
Ch'u tle gushé tsu—
át has wułigâs'i yé
ch'u tle ch'as gùxh áwé yú.á.
Á áwé ch'u tle
wùsh tûxh has kawdlishàn, àghâ tsá
has wùnât' yû áwé,
wé du shát kha wé hú.
Gwáł yê áxh has awułxhês' gí hás tsú.

Á áwê
yê axh îsh—
Nêxh'w yû áwé dusâgun—
has du ìn à áwé,
wé Khàch.ádi áwé yê has tîyin
wé axh îsh tsú.
Á áwé wê
axh łiłk'w S'igaxhshâk'w tin kè has ayada.ât
yú du àníde,
àghâ áwé yú.á—
de ch'âkw gíwé yê wùnì—
yá du dixh'katiłí áwé,
wé Tl'anaxîdákhw hâtl'i.
Tle *trunk* yê kwłigê Nàdagùch yû duwasâkw,
a tûde áwé tle yê dzixhâwu át hàt awutìyí
tle àxh à ndułx'úł'ch tle a tûde yû.
A tûx' áwé yê duwa.û wé Tl'anaxîdákhw hâtl'i,
kha wé du dixh'ká wé áx' / akàwadlagu yé,
wé tìł.

Á áwé tle àxh à wduwał'ìx'
tle axh îsh jìt wuduwatî, Nêxh'w jìt.
"Igaxhłaxhêdlit áwé."

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[65] The false start *"Yèsú tsu has ..."* is omitted.

Lo and behold, right here there was a nest,
a "dry rot nest."
There were some small round objects on it, they say;
they were red;
there were eight of them on it.
It was "wood kidneys" that she had chopped into.
This time she was the one who received a supernatural blessing.
Then again they proceeded to fast for it,
again, eight days
they fasted for it.

That time it was just as if water were gushing over them;
then, as we say, they became very rich.
Again, I guess,
the places they had moved to
were [full of] nothing but slaves, they say.
Then
they grew so old they shrank with age, and then
they died [at the same time],
he and his wife.
Perhaps they had prayed [that they should die together] too.

Now
this is how my father—
his name was *Nêxh'w*—
his relatives,
the *Khàch.ádi* clan, this is how they were,
and my father as well.
So
when he and my grandmother returned
to his ancestral country,
then, they say—
[Nats'áł] had died long ago—
the scabs on his back
[and] the *Tl'anaxîdákhw's* excrement,
[he put them inside] a trunk this big; it was called *Nàdagùch*.
Inside it—after he had brought [back] furs—
they would pluck some [fur off and put it] inside it.
They kept the *Tl'anaxîdákhw's* excrement inside it,
and where she had slashed his back with her nails,
the scab.

Then they broke some off
and gave it to my father, to *Nêxh'w*.
"This is so you will be lucky."

Á áwé ch'u tle wé nàghas'ê
ch'u tle wùch kanaxh kè akahêch yeyáxh wùtì
wé axh îsh khu.a.
Á áwé tléł áwé kakawdushgûk yû áwé s akanîk,
tle ch'a tlák'ghà áwé
tle àxh daxh nàhà wé Tl'anaxîdákhw hâtl'i.
Kàxwâ ch'a tlêx' a tû yan à katî,
kha wé du dixh'katìłí tle
tle gushé àdé yà kandak'it'i yé.
Tléł kawdushgûk yú.á.
Yê áwé axh ìn has akanìgín.

Hàw, hûch' áwé àdé xhwsikuwu yé.

Then [he caught so many] foxes
    it was just as if he was picking them up off the ground,
    my father.
But they say that the people did not know how to use it,
and piece by piece
    the *Tl'anaxîdákhw's* excrement vanished.
Finally there was only one piece left inside there,
and the scabs from his back
who knows where they disappeared to.
They didn't know how to use it, they say.
This is what they used to tell me.

Well, that's all I know of it.

Key to the Genealogical Charts

Each person is represented by a vertical line with the Tlingit and English names (if known) written vertically along it, plus a circle or triangle: circle for female, triangle for male. A double horizontal line represents a marriage bond. Successive marriages are represented by a series of marriage bonds linking a person to several spouses; in these cases the spouses are numbered to show the order of marriages. A vertical line descending from a marriage bond leads down to one or more children.

The Tlingit nation is divided into two moieties, *Ghùch* (Wolf) and *Yêł*(Raven, in the interior properly called Crow). Each clan belongs to one of these two moieties. A person is born into the clan of his mother, and is called the "child" ("*yádi*") of his father's clan and the "grandchild" ("*dachxhán*") of his mother's father's and father's father's clans. Traditionally, people married only those of the opposite moiety, often preferably those of their father's clan. A person's clan, if known, is here represented by coloring the circle or triangle. Many people now tend to use the name of their clan's principal crest instead of the actual name of their clan. For example, *Dèshitàn* people will often refer to their clan as the Beaver clan. The following clans figure in the charts.

Clan	Principal crests	Color
Wolf Moiety		
Yanyèdí	Wolf, Brown Bear	Blue
Crow Moiety		
Kùkhhittàn	Crow	Black
Ghànaxh.ádi	Crow	Pink
Ishkitàn	Frog	Orange
Dèshitàn	Beaver	Brown
Khàch.ádi	Frog	Red
Tìł'hittàn	Dog Salmon	Yellow
Łukàxh.ádi	Crow	Gray

Note that the *Khàch.ádi* in these charts all come from the Stikine River area, and the *Tìł'hittàn* and *Łukàxh.ádi* come from the coast. The remaining clans, as well as the *Dakł'awèdi* (a wolf clan), are the main Interior Tlingit clans.

All photography in color plates 1–13 by Wayne Towriss for YNLC.

***Correction:* Photography in color plates1-7 by David Gelotte for ANLC. Photography in color plates 8-13 by Wayne Towriss for YNLC.**

Chart 1:
Elizabeth Nyman, main chart

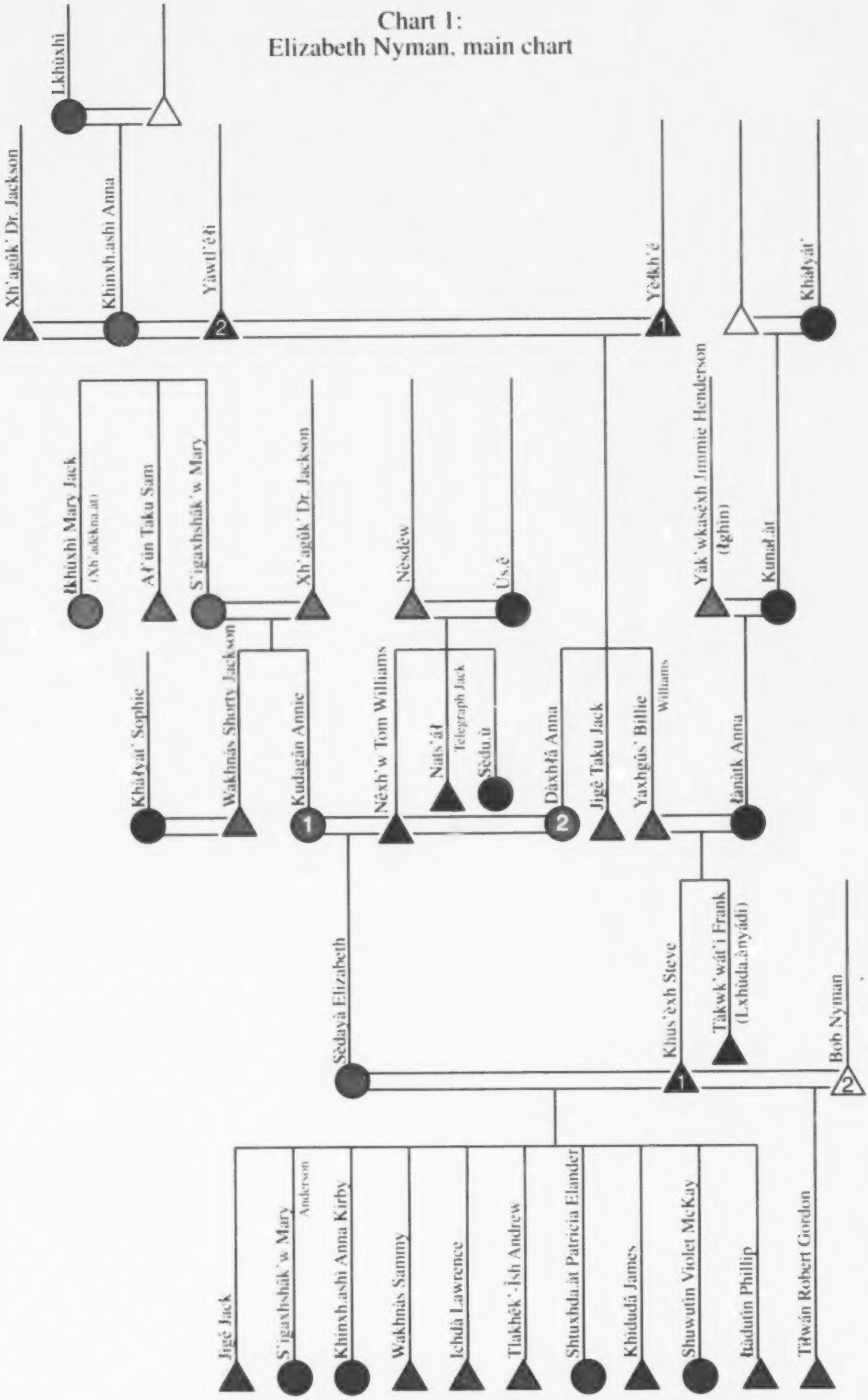

Lkhùxhi
Xh'agùk' Dr. Jackson
Khinxh.ashi Anna
Yàwtl'èɬi
2
Yèɬkh'é
1
Khàɬyàt'
ɬkhùxhi Mary Jack
(Xh'adekna.at)
Aɬ'ùn Taku Sam
S'igaxhshàk'w Mary
Xh'agùk' Dr. Jackson
Nèsdèw
Ùs.è
Yàk'wkasèxh Jimmie Henderson
(ɬghin)
Kunaɬ.àt
Khàɬyàt' Sophie
Wakhnàs Shorty Jackson
Kudagàn Annie
1
Nèxh'w Tom Williams
Nats'àɬ
Telegraph Jack
Sèdu.ù
Dàxhɬà Anna
2
Jigè Taku Jack
Yaxhgùs' Billie
Williams
ɬanàtk Anna
Sèdayà Elizabeth
Khus'èxh Steve
1
Tàkwk'wàt'i Frank
(Lxhùda.ànyàdi)
Bob Nyman
2
Jigè Jack
S'igaxhshàk'w Mary
Anderson
Khinxh.ashi Anna Kirby
Wakhnàs Sammy
Ichdà Lawrence
Tlakhèk'-Ìsh Andrew
Shtuxhda.àt Patricia Elander
Khidudà James
Shuwutìn Violet McKay
ɬadutìn Phillip
Tiɬwàn Robert Gordon

Chart 2:
Elibabeth Nyman's grandmother's siblings

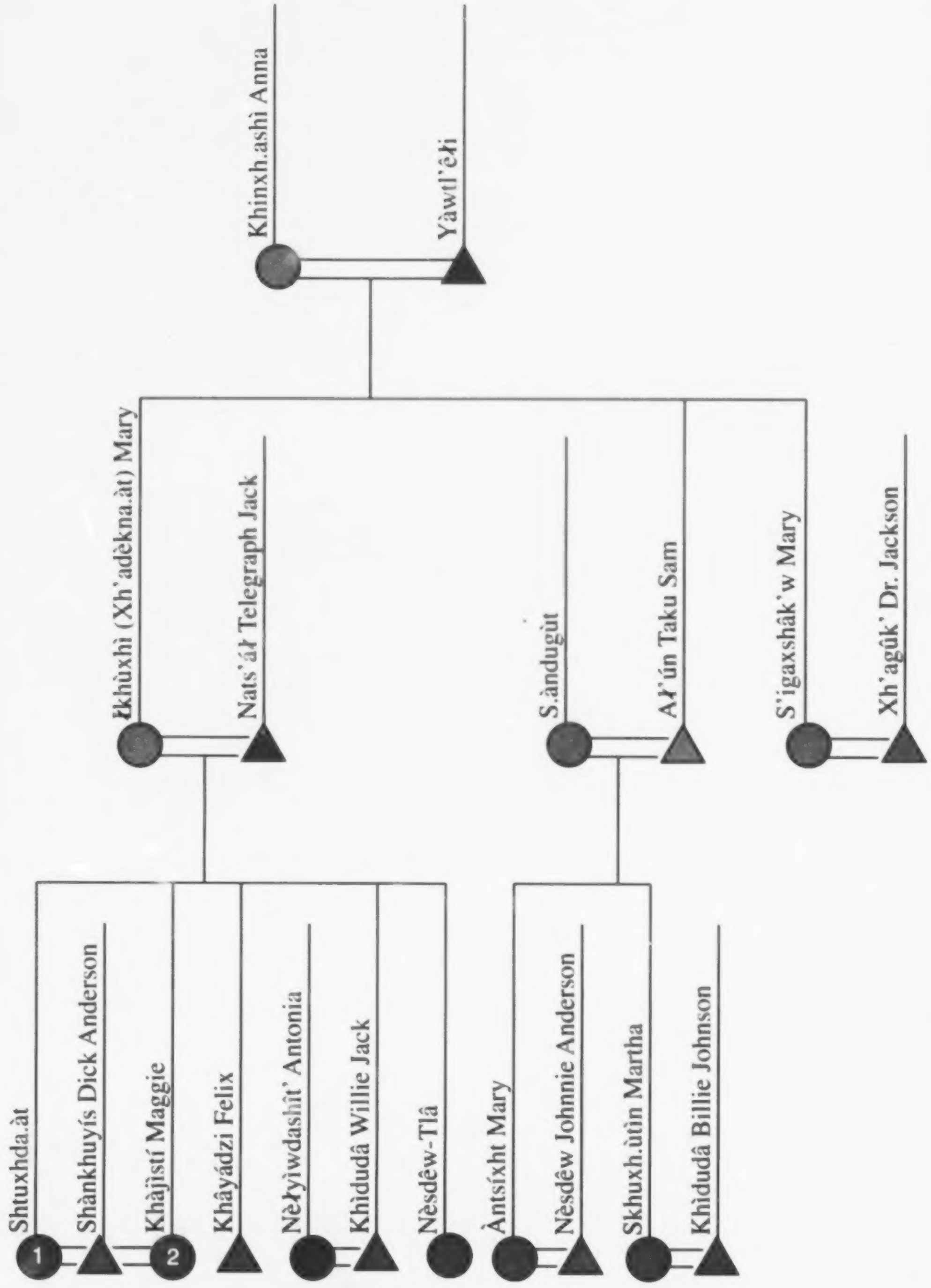
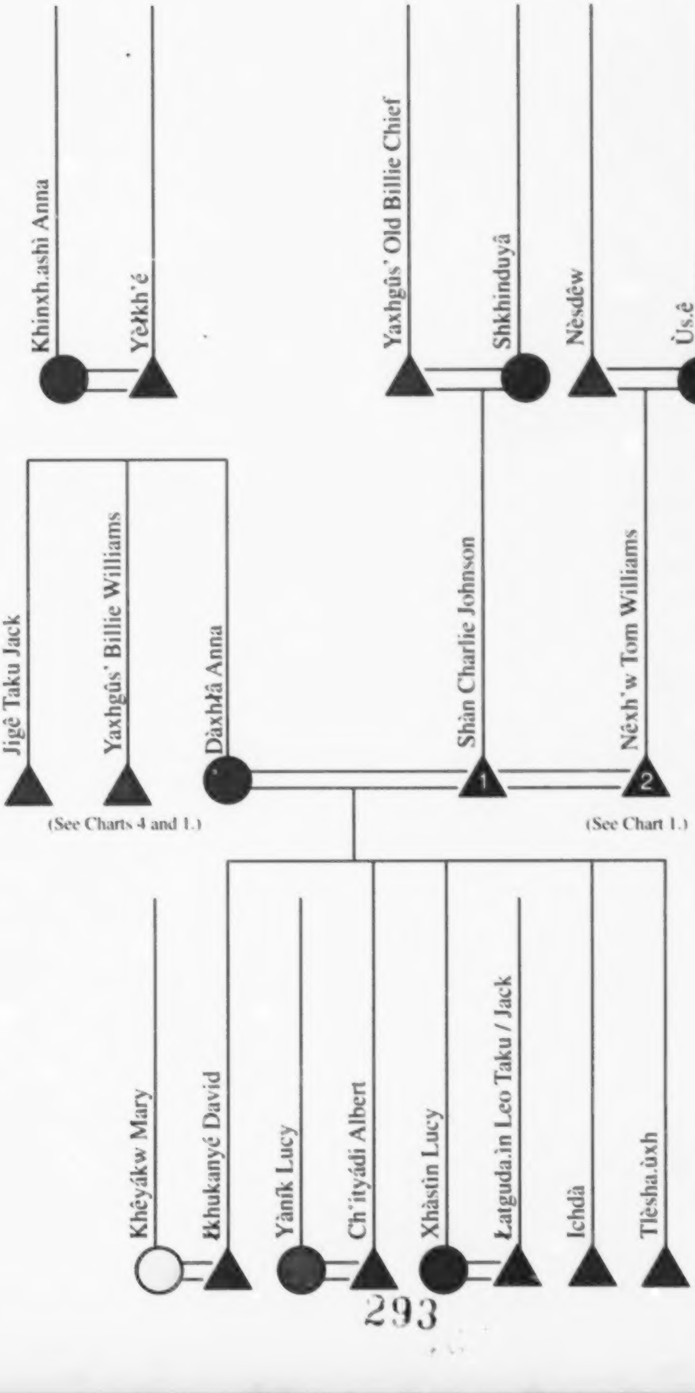

Khinxh.ashi Anna
Yàwtl'èɫi
Ɫkhùxhi (Xh'adèkna.àt) Mary
Nats'àɫ Telegraph Jack
S.àndugùt
Aɫ'ún Taku Sam
S'igaxshâk'w Mary
Xh'agûk' Dr. Jackson
Shtuxhda.àt
Shànkhuyís Dick Anderson
Khàjìstí Maggie
Khâyádzi Felix
Nèɫyiwdashit' Antonia
Khìdudâ Willie Jack
Nèsdêw-Tlâ
Àntsíxht Mary
Nèsdêw Johnnie Anderson
Skhuxh.ùtín Martha
Khìdudâ Billie Johnson
1
2

Chart 3:
Anna and Charlie Johnson's children


Khinxh.ashì Anna
Yèłkh'é
Yaxhgûs' Old Billie Chief
Shkhinduyâ
Nèsdêw
Ùs.ê
Jigê Taku Jack
Yaxhgûs' Billie Williams
Dàxhłâ Anna
Shàn Charlie Johnson
Nêxh'w Tom Williams
1
2
Khêyákw Mary
Łkhukanyé David
Yànìk Lucy
Ch'ityádi Albert
Xhàstìn Lucy
Łatguda.ìn Leo Taku / Jack
Ichdà
Tlèsha.ùxh

(See Charts 4 and 1.)

(See Chart 1.)

Chart 4:
Emma and Taku Jack's children

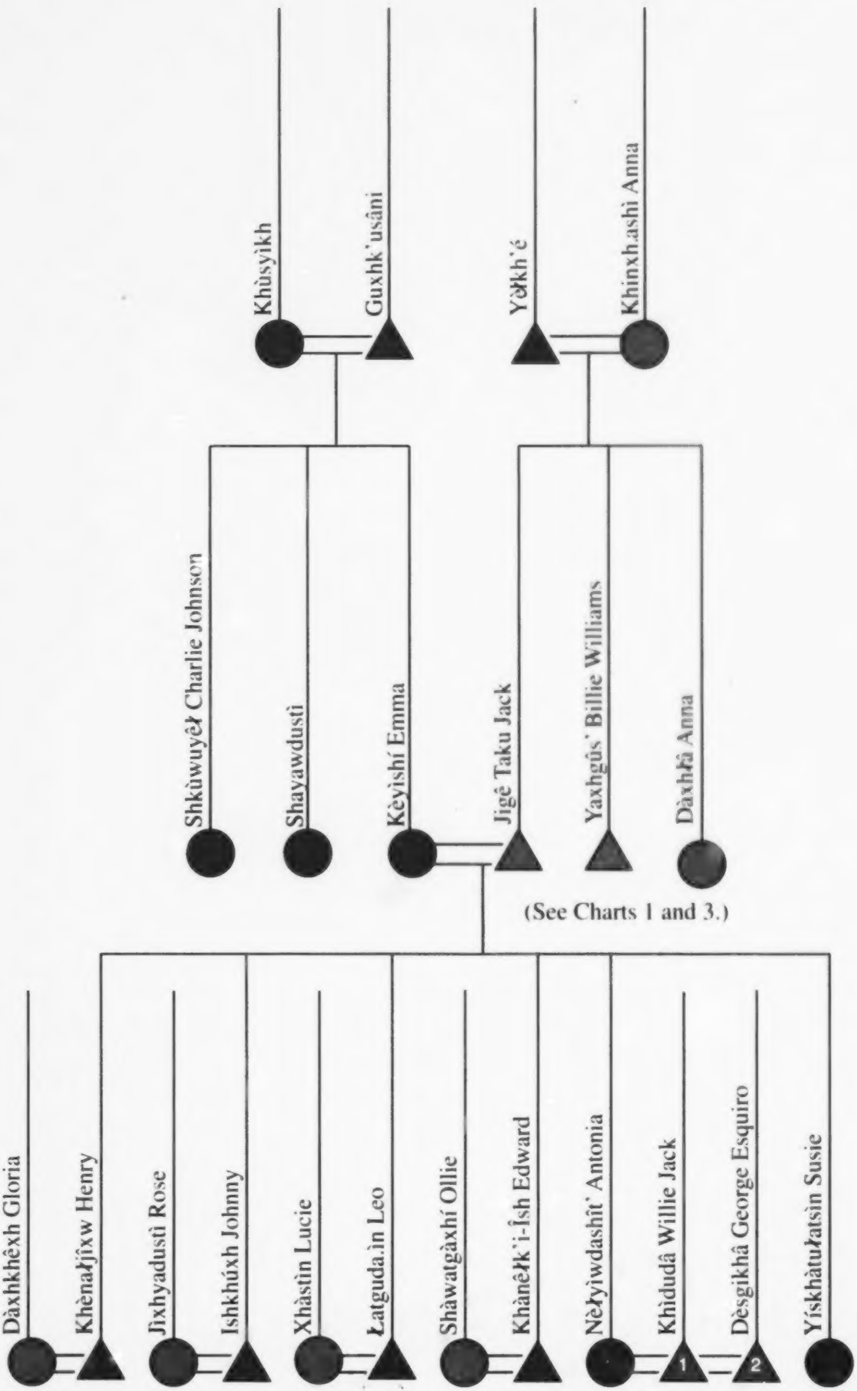
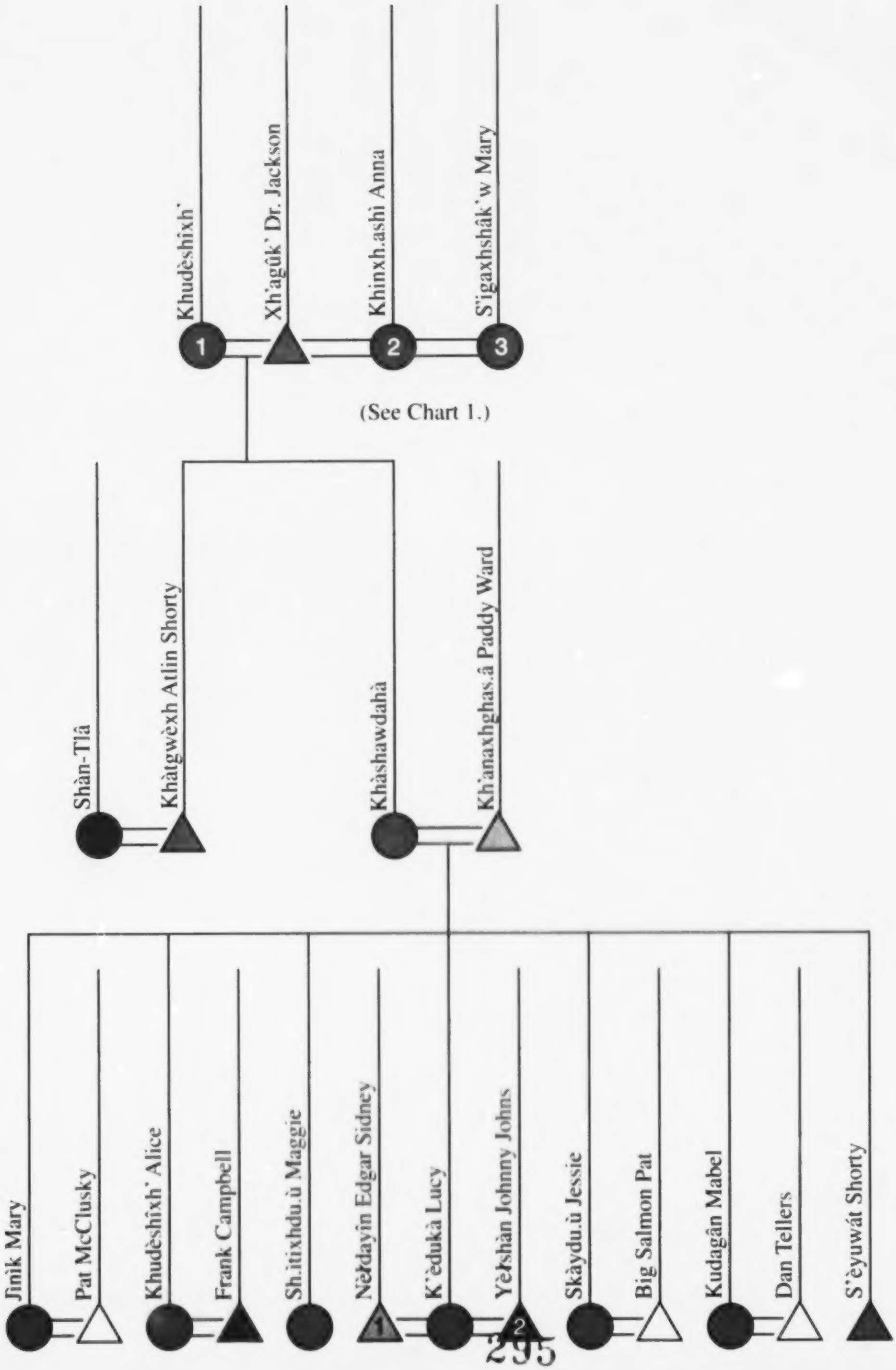

Khùsyikh
Guxhk'usâni
Yèɬkh'é
Khinxh.ashi Anna
Shkùwuyêɬ Charlie Johnson
Shayawdustì
Kèyishí Emma
Jigê Taku Jack
Yaxhgûs' Billie Williams
Dàxhɬâ Anna
(See Charts 1 and 3.)
Dàxhkhêxh Gloria
Khènaɬjîxw Henry
Jìxhyadustì Rose
Ishkhúxh Johnny
Xhàstìn Lucie
Łatguda.ìn Leo
Shàwatgàxhí Ollie
Khànêɬk'i-Îsh Edward
Nèɬyiwdashît' Antonia
Khìdudâ Willie Jack
Dèsgikhâ George Esquiro
Yískhàtuɬatsìn Susie
1
2

Chart 5:
Dr. Jackson's Children



Khudèshixh'
Xh'agûk' Dr. Jackson
Khinxh.ashi Anna
S'igaxhshâk'w Mary
1
2
3
(See Chart 1.)
Shàn-Tlà
Khàtgwèxh Atlin Shorty
Khàshawdahà
Kh'anaxhghas.â Paddy Ward
Jinik Mary
Pat McClusky
Khudèshixh' Alice
Frank Campbell
Sh.itixhdu.ù Maggie
Nèɫdayin Edgar Sidney
1
K'èdukà Lucy
Yèɫshàn Johnny Johns
2
Skàydu.ù Jessie
Big Salmon Pat
Kudagân Mabel
Dan Tellers
S'èyuwât Shorty

Chart 6:
Clara Williams' Children

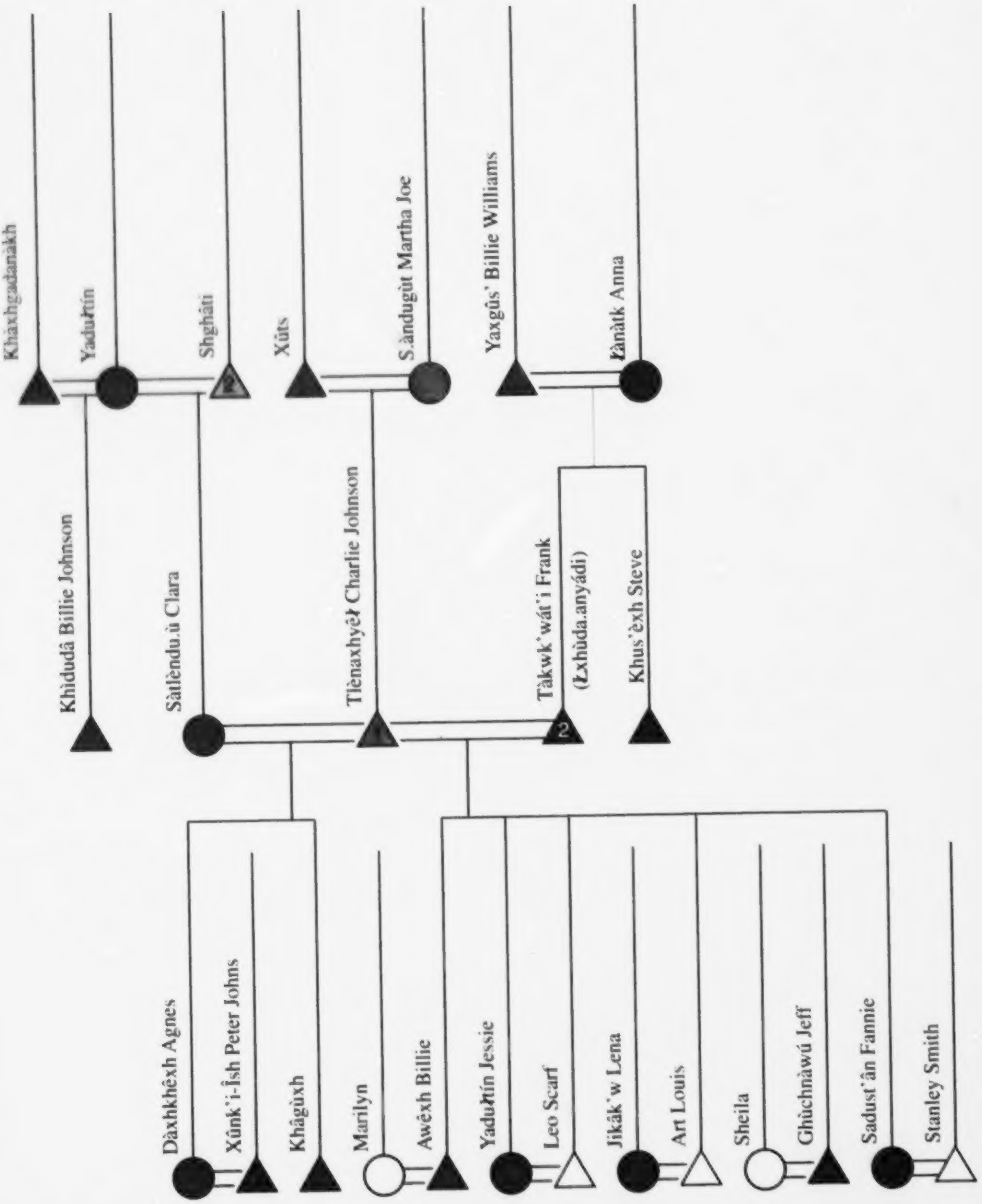

Khàxhgadanàkh
Yadułtín
Shghàti
2
Xùts
S.àndugùt Martha Joe
Yaxgûs' Billie Williams
Łànàtk Anna
Khìdudâ Billie Johnson
Sàtlèndu.ù Clara
Tlènaxhyêł Charlie Johnson
1
Tàkwk'wát'i Frank
(Łxhùda.anyádi)
2
Khus'èxh Steve
Dàxhkhêxh Agnes
Xûnk'i-Îsh Peter Johns
Khâgùxh
Marilyn
Awêxh Billie
Yadułtín Jessie
Leo Scarf
Jikâk'w Lena
Art Louis
Sheila
Ghùchnàwú Jeff
Sadust'ân Fannie
Stanley Smith

Plate 1. *WAS'AS'Ê,* **THE WINNER OF THE BATTLE OF THE GIANTS**
Was'as'ê moved downstream near what is now called Dorothy Lake. The Taku River is in the foreground. See Map 1.

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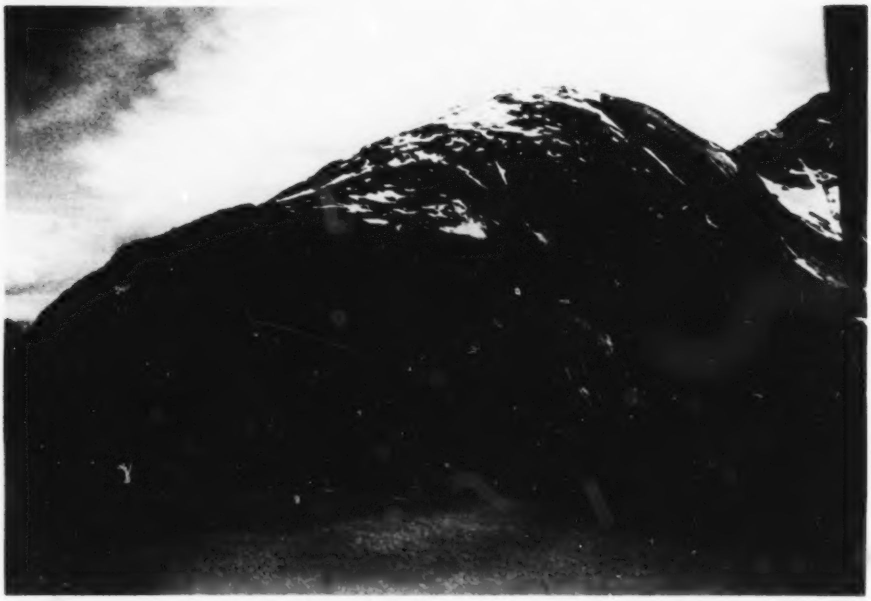

Plate 2. THE TORSO OF THE VANQUISHED GIANT *ŁKÙDASÊTS'K*
Viewed here from the southwest, Taku Lodge is visible in the clearing below the base of the mountain. The cave *Kaxhtûk* is somewhere along the immediate base. The sheer face at far left is where the giant was decapitated. The waterfall — *Łkùdasêts'k łèkachûxh'u,* the windpipe of the giant (see Plate 5) — flows there along the larger rock slide.

PLATE 3. THE TORSO OF THE GIANT *ŁKÙDASÊTS'K*
This view is from the north. Mrs. Nyman calls the two basins on this mountain *shà tâḵ*, literally 'mountain basket.'

PLATE 4. *ŁKÙDASÊTS'K SHÀYÍ*, THE HEAD OF THE GIANT *ŁKÙDASÊTS'K*
Łkùdasêts'k 's head lies across the river from the torso. See Map 1 preceeding Text I for its location. The glacier is described as follows: *Łkùdasêts'k t'îx' ḵakát ałát; á áwé kè awḵníxh'*. 'Łkùdasêts'k had chunks of ice in his mouth; then he spit them out.'

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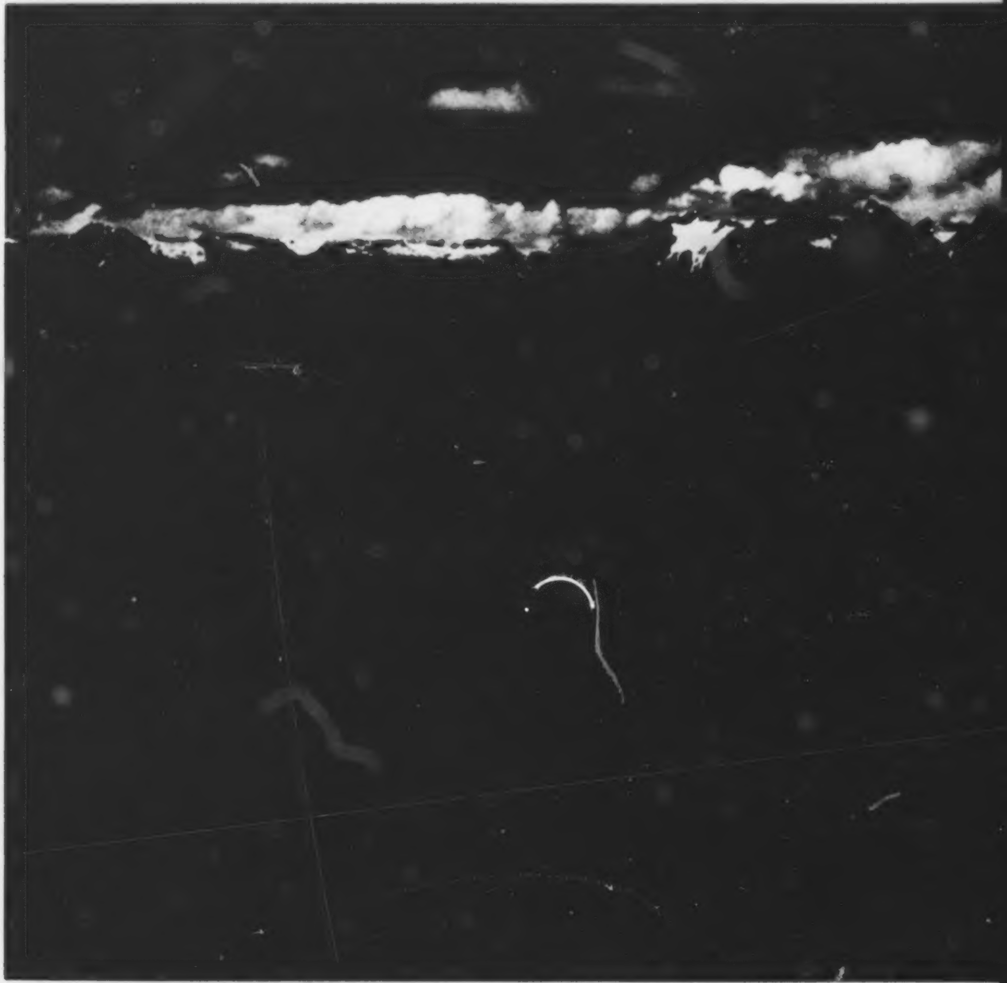
Plate 5. **THE WINDPIPE OF THE GIANT *ŁKÙDASÊTS'K***
This waterfall, *Łkùdasêts'k łèkachûx'u*, comes out of the severed windpipe of the giant. The water is always ice cold.

Plate 6. ***SHÀ TLÈN*** **KLOOCHMAN MOUNTAIN**
This photograph shows the mountain Mrs. Nyman's family climbed in fleeing from the game wardens.

Plate 7. ***SIT'KUNÀ GHÌYÍ,*** **GLACIER-BIDDING BAY**
This is the site where Mrs. Nyman's father shot the seal and sent it to shore on the iceberg. The bay is no longer there. It has been overrun by the glacier, which now seems to be threatening to crosscut the river again, according to Mrs. Nyman.



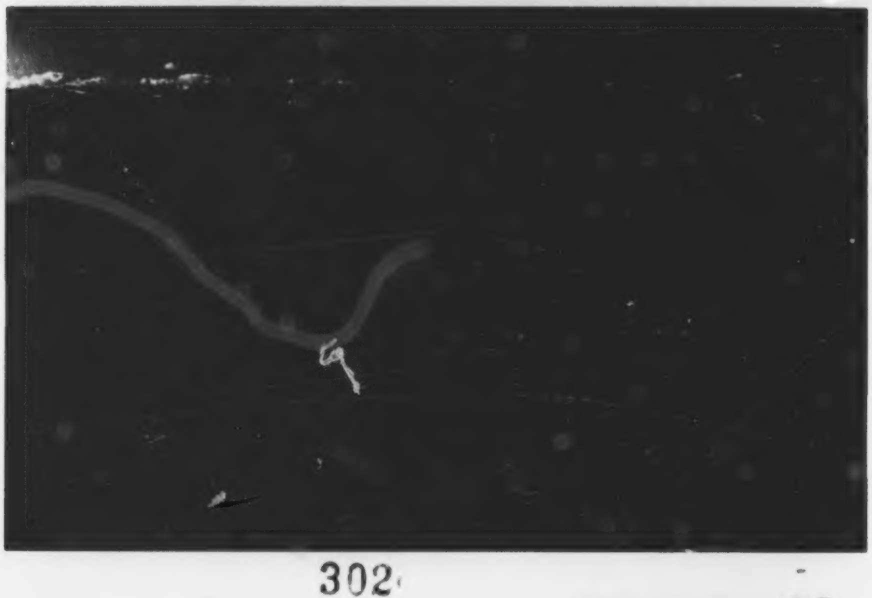


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Plate 8. ***TÀŁTSUXÊ*, THE TULSEQUAH RIVER**
This view is from near the river's confluence with the Taku River (far right). Where the hills descend to the river valley near the center of this photo is the site where Mrs. Nyman's father discovered gold, subsequently rediscovered by prospectors and now called Polaris Mine. Across the river a short way upstream from here is where *Yayênà Hîni*, Shazah Creek, joins the Tulsequah.

Plate 9. ***Â TLÈN*, ATLIN LAKE, AND *ŁÛXH'U Â*, SLOKO LAKE**
In the background is the head of *Â Tlèn*, Atlin Lake; *Łûxh'u Â*, Sloko Lake, is in the foreground. The first word of this name refers to the milkiness of the water in Sloko Lake and Sloko River, which is typical of glacial runoff. The elevated land between the two lakes is called *At Àní Tlèn*, literally 'big game-land' (that is, 'big expanse of game-land,' not 'land of big game'). To the left of this on the low country is *Yakwdèyí*, or 'canoe path,' the portage between the head of Atlin Lake and Sloko Lake. The Interior Tlingits had logs strategically placed so they could pull their canoes across the portage.

Plate 10. ATLIN
The town is shown in the foreground of this photograph. The white patches are alkalai flats. Atlin Mountain is across the lake in the background to the left.

Plate 11. MRS. NYMAN WITH JEFF LEER AND JOHN RITTER

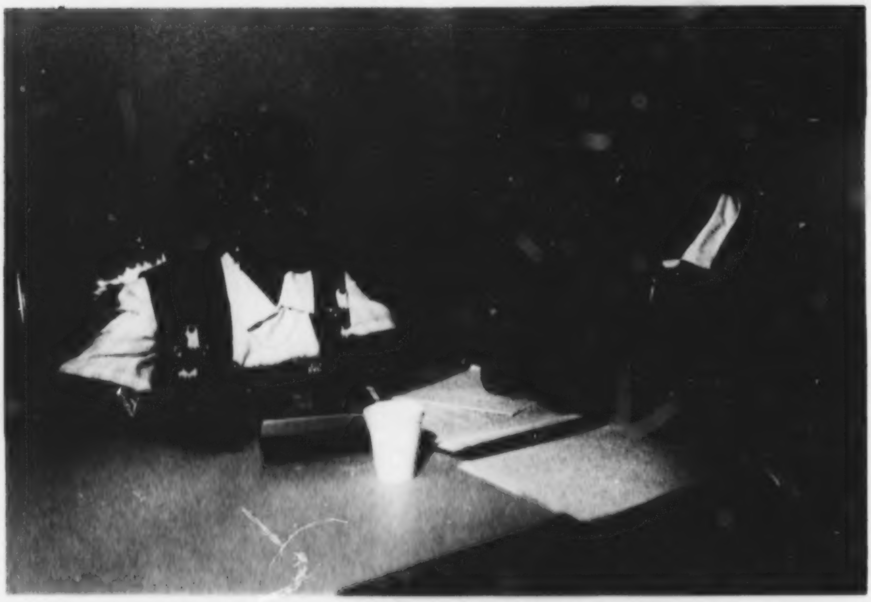

Plate 12. MRS. NYMAN AT WORK WITH JEFF LEER

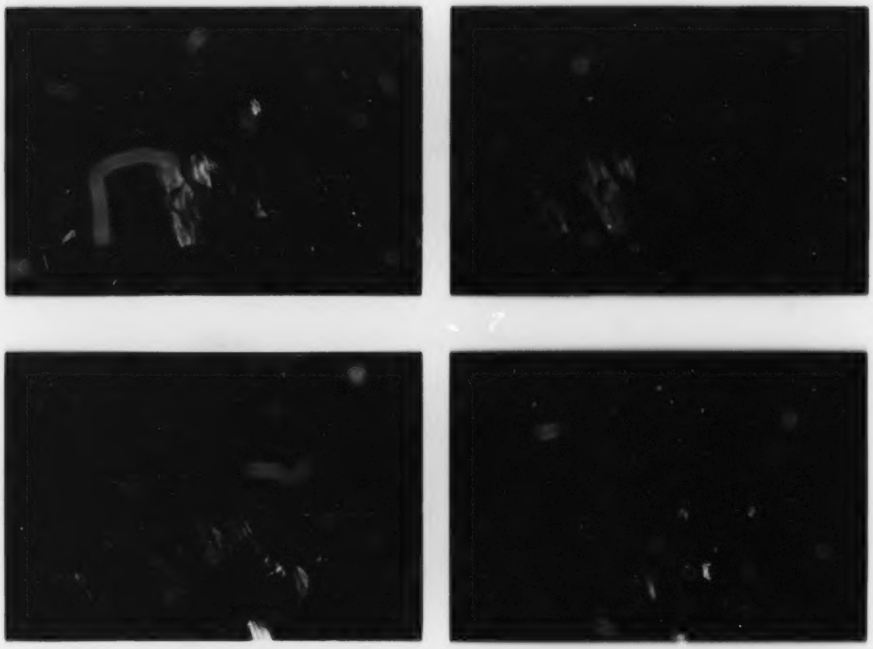

Plate 13. MRS. NYMAN'S GESTURES

Clockwise from upper left, these photographs illustrate the gestures that play a prominent role in Tlingit storytelling. In the first three photos, Mrs. Nyman's left hand represents the slanted tree up which *Nats'áł* ran with the *Tl'anaxídákhw*'s baby (see Text VI); after he ran up the tree, he sat there with the baby until the *Tlanaxídákhw* agreed to all his demands. In the photo at bottom left, Mrs. Nyman's left hand represents *Natsáł*'s back, and her right hand represents the *Tl'anaxídákhw*'s claws. This graphically represents the part where *Tl'anaxídákhw* clawed *Nats'áł*'s back, leaving scabs that fell off and were kept as good-luck relics, called *dànákw* in Tlingit. Note that these gestures help the listener to visualize the events depicted in the story and sometimes supply information not conveyed in the spoken version of the story.

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  V: 863; Chart 6
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  I: 59
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[big lake]
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Kaxhnùwk'ú (ancient settlement)
Map 3

Kaxhnùwk'u Tukhká (rise adjacent to Kaxhnùwk'ú)
[abutment of Kaxhnùwk'ú]
IV: 89

Kèshixjix'à: Bishop Point
[runs-up point]
I: 75; II: 370, 429; Map 1

Kùsawu Â: Surprise Lake
[narrow lake]
IV: 224; Map 3

Kùsawu Hîn: Pine Creek
[narrow creek]
III: 923; Maps 2, 3

K'wáłxhi Hîni: McGavin Creek
[fern creek]
III: 763, 789, 794; Map 2

Łkùdasêts'k (mountain)
[(giant's name)]
I: 2, 22, 29, 37, 39, 67; II: 371, 375; Map 1

Łkùdasêts'k Łèkachûxh'u (waterfall)
[Łkùdasêts'k's windpipe]
see I: 43; II: 384

Łkùdasêts'k Shàyí (mountain)
[Łkùdasêts'k's head]
I: 33; Map 1

Ł'ûxh'u Â: Sloko Lake
[silty lake]
Maps 2, 3

Ł'ûxh'u Hîn: Sloko River
[silty river]
III: 737; V: 465; Maps 2, 3

Nàhîni
[secondary channel]
III: 436; Map 2

Nàk'ina.â (site near Nakina Village; also used to refer to the Nakina River, Nàk'ina.â Hâni)
III: 835, 843, 845, 860; V: 224, 407, 425, 434

Nàk'ina.â Hîni (lower Nakina River from the confluence with King Salmon River south)
[Nàk'ina.â river]
III: 790; Maps 2, 3

Nèxinté
[green flint]
III: 867, 868

Sêkh'u Té
[vermilion rock]
III: 733

Sêkh'u Té Hîni
[Sêkh'u Té creek]
III: 736; Map 2

Shà Tlèn *or* Nùw Shàyí: Kloochman Mountain
[big mountain *or* fort mountain]
III: 457; Map 2

Shànáxh Tlèn
[big valley]
III: 614, 615; Map 2

Shànáxh Tlèn Hîni: Wilms Creek (*in Text III called* Canyon Creek)
[Shànáxh Tlèn creek]
III: 618; Map 2

Shànaxhhîni
[valley river]
III: 719; VI: 480

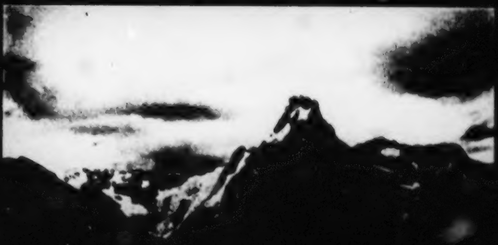
Sinwà *or* Sinwà Tlèn: White Quartz Mountain
[limestone outcropping *or* big Sinwà]
III: 882; Map 2

Sinwà Yádi
[little Sinwà]
III: 886

Sìt' Âyi: Twin Glacier Lake
[glacier lake]
Map 1
Sít' X'àyí: Swede Point
III: 10; Map 1
Sit'khunà Ghìyí
[glacier-bidding bay]
III: 1, 54, 62; Maps 1, 2
S'ìk X'ât'i: Griffith Island, Elizabeth Wedding Island
[black bear island]
V: 606, 608; Map 3
Tàłtsuxhê: Tulsequah River
III: 256, 288, 366, 617, 622; V: 950, 953; Maps 2, 3
Tatlenx'ixhù: Nakina village site
[big rocks area]
II: 489; III: 864, 878; Maps 2, 3
Tatlenx'ixhù Hîni *or* S'iknùwú Hîni (upper Nakina River)
[Tatlenx'ixhù river]
Maps 2, 3
Ts'ètina Hîni: Gold Bottom Creek
[Ts'ètina creek (the first word is Athabaskan)]
IV: 954; Map 3
T'àkhú: Taku River
[said to be short for T'àwákh Ghałakhú 'goose flood', named from the fact that T'àwákh Êxh'i floods when the geese are nesting]
I: 18, 37, 40, 52; II: 1, 2, 78, 245, 252, 256, 282, 348, 362, 376, 386, 404, 498; III: 228; IV: 955; V: 99, 197, 869, 878; Maps 1, 2, 3
T'àkhú Khwân Sít'i: Taku Glacier
[Taku people's glacier]
II: 170; Map 1
T'àkhú Têxh'i
[heart of the Taku]
I: 39; II: 391, 401; Map 1
T'àwákh Êxh'i
[goose slough]
II: 114; Map 1
T'èxh Xh'a.ìtí
[fishhook site]
V: 436; Map 3
T'ùch' Hîni: Fourth of July Creek
[charcoal creek]
Map 3
T'ùch' Hîni
[T'ùch' (charcoal) creek]
V: 265; Map 3
T'ùch' Shakî
[peak of T'ùch' (charcoal)]
III: 860; V: 222; Maps 2, 3
T'ùch' Yayá
[side of T'ùch' (charcoal)]
V: 466, 715; Map 3
Was'as'ê: Dorothy Peak [?]
[(giant's name)]
I: 3, 29, 71, 72; II: 365, 370, 375, 395, 405; Map 1
Watsix Hîni: O'Donnel River
[caribou river]
III: 893; V: 472, 776; Maps 2, 3
Xh'àk Tlèn
[big ravine]
V: 776; Map 3
Xh'àk Tlèn Hîni
[Xhàk Tlèn creek]
V: 472; Map 3
Yakwdèyí
[canoe path]
II: 158, 160, 162; Map 1
Yanyèdí X'àyí: Taku Point
[Yanyèdí point]
III: 9; Maps 1, 2
Yat'àyi Hîn: Hot Springs
[hot springs]
III: 921; V: 67, 679; Maps 2, 3
Yàwat'ayi Hîn Ghìyí: Warm Bay
[warm water bay]
V: 478; Map 3
Yayênà Hîni: Shazah Creek
[whetstone creek]
III: 685, 690; Map 2
Yayuwà: Luwa Ridge
[interstice]
V: 260, 783; Map 3

Gagiwduł.at: Brought Forth to Reconfirm

THE LEGACY OF A TAKU RIVER TLINGIT CLAN



Elizabeth Nyman and Jeff Leer collaborated to produce this [illegible] and personal record of the [illegible] [illegible] her own life, and they reflect the [illegible] of her people to the land.

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